

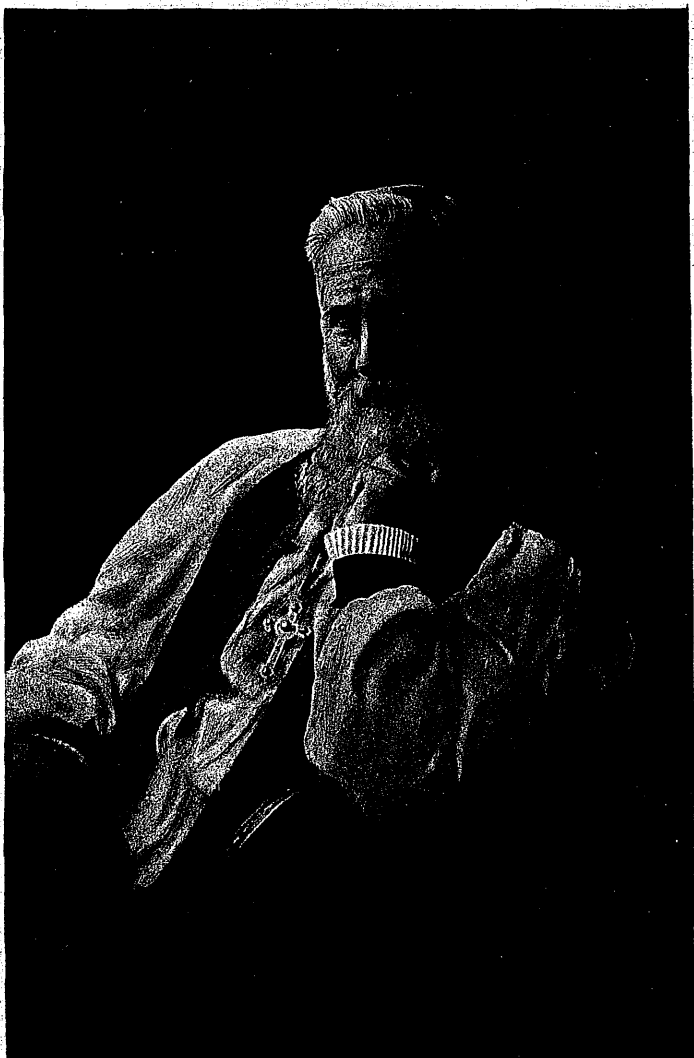
ANDREW HILL THER DUNN

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*To Aunt Eff
+ Alfred*

ANDREW HUNTER DUNN

FIFTH BISHOP OF QUEBEC

A MEMOIR

BY

PERCIVAL JOLLIFFE

11

WITH FOREWORD BY

THE RIGHT REV. JAMES MACARTHUR, D.D.

LORD BISHOP OF SOUTHAMPTON

"He was so loving, full of hope, so simple-hearted, and made all that approached him his. A giant full of activity was in the man."—CARLYLE on Edward Irving.

"Every noble life leaves the fibre of it interwoven for ever in the work of the world."—RUSKIN.

WITH SIXTEEN ILLUSTRATIONS

LONDON:

SOCIETY FOR PROMOTING
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1919

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TO

MRS. HUNTER DUNN

WITH ALL AFFECTION AND RESPECT



Dw

PREFACE

EARLY in 1915, I was asked by the Rev. E. Arthur Dunn if I would write something in the nature of a memoir of his father's life and work. I, naturally, appreciated the honour, but, at first, shrank from undertaking it, as I thought the duty could be more adequately performed by some better qualified person.

When—despite my want of personal acquaintance with the Bishop's life in Canada—it was impressed upon me that I ought to do it, my intense love and admiration for the Bishop were the determining factors which led me to promise to do my best to carry out his family's wishes.

Many delays occurred, mostly to do with more than one change of occupation and place of residence, brought about by disturbing war conditions, and the general difficulties arising from the same cause. Apart from my own limitations, these adverse circumstances must be the excuse for imperfections in the memoir.

Good friends, both at home and in Canada, whose names appear in various parts of the book, have rendered most able assistance. If I had not received their generous and ready help, I could not have accomplished what I have.

Though too many to mention individually, to all of them I render grateful thanks.

One kindly and persistent helper, however, I must refer to by name. Miss Dunn, the Bishop's younger daughter—

for long time his secretary—has assisted me most ungrudgingly, and without her practical help and fruitful suggestions, I could not have finished my task.

The photogravure, which forms the frontispiece, is the generous gift of Mr. Edward Hunter, of André Sleigh & Anglo, of Milford Lane, Strand, W.C., a nephew of the late Bishop.

I earnestly trust that the united efforts of so many of those who worked with the Bishop, and have been helped by him, may have produced a memoir that will remind them of what he was in their lives, and give some little indication, to those who did not have the privilege of coming under his influence, of what manner of man he was.

PERCIVAL JOLLIFFE.

EASTER, 1919.

FOREWORD

BY THE RIGHT REVEREND JAMES MACARTHUR, D.D.,
LORD BISHOP OF SOUTHAMPTON.

I COUNT it a privilege to accede to Mr. Jolliffe's request that I should write a Foreword to his Memoir of the late Bishop Hunter Dunn, first Vicar of South Acton. The Bishop is one of a small number of outstanding men with whom I have been brought into contact in the course of my life, who made upon me a strong and lasting impression, and of whose influence on mind and character, on habits of thought and ways of working, I have never ceased to be conscious.

My friendship with him dates from the year 1892, when I succeeded him as Vicar of South Acton. Apart from that circumstance I might not have known him. We were incumbents together in the Diocese of London for five preceding years, but I never met him during those years; nor had I ever heard of him or of his work till I read in the *Guardian* of his election to the Bishopric of Quebec. But, while our friendship had, so to say, an official beginning, it quickly struck root in what I believe were mutual feelings of attraction towards each other; and it ripened into affection. It would not be possible for me to convey the impression which I have in my mind without references to myself which I would rather avoid, but which are essential to the picture. No two men could well be more different from each other in

physical and mental characteristics, and yet the contrast not only seemed to help the growth of friendship, but I believe served an important purpose in relation to the work at South Acton.

At the time of Mr. Dunn's election to Quebec I was Vicar of S. Mary's, Vincent Square, Westminster, and some weeks after the election took place I was surprised to receive a letter from the Bishop of Marlborough, then Suffragan for West London, saying that the Bishop of London, Dr. Temple, would like me to consider whether it would be possible for me to take up Mr. Dunn's work, which he said was a large one, organised in an exceptional way, full of life and interest, and certain to become progressively important because of the developing character of the neighbourhood. He added that I would hear from the Bishop of London that he was anxious that I should give the matter my earnest consideration. After an interval the Bishop wrote explaining that he had hesitated to make the proposal because it would mean a large sacrifice of income, but that, on the other hand, it was a fine parish in which a great work had been done, and that he could give no better token of confidence to a clergyman than by asking him to succeed Mr. Dunn. In reply, I expressed my readiness to undertake the work if it should seem possible, and shortly afterwards I visited Mr. Dunn at the Vicarage. He met me at the door, and, before asking me into the house, he proposed that we should see the church, in which it was evident that he felt a special pride; and afterwards he took me round all the mission churches, telling me in fluent and vivacious conversation the history connected with each of them.

That first interview was a disclosure to me of the manner of man I had been asked to succeed. I could see that he was a strong man, full of vitality, physical, mental, and

spiritual—a man of will and purpose, who twenty years before had set himself an arduous task in a prosaic neighbourhood, who had found his inspiration in the prospect of creating a great organisation, a great Church life, and was filled with buoyant happiness in the sense of what had been accomplished. He was in his fifty-third year at the time, but he had the freshness and spring of a man of five-and-thirty. The tone of decision in which he expressed himself was mellowed by the geniality of his manner, the kindliness of his countenance, and the persuasiveness of his statements and arguments. He would not admit that the work at South Acton was hard; he said he was going to much harder work in Quebec. Nor would he allow that anything was difficult connected with the work, or anything uncertain. His attitude was one of cloudless optimism. He could trust the people and the institutions and the spirit of the place, and he was confident that all would go well.

As our conversation proceeded, I realised how entirely the work of the parish was centred in himself. He had begun it, he had built it up, and he always kept it in his own hands. He managed everything. Not only did he think out all plans and carry out all undertakings, but he personally administered everything that he had set on foot. I listened with not a little amazement to the account he gave me of his working day. It began about 7 A.M., when he was often in church, and it seldom ended before midnight, when he was accustomed to step out of his business room to a post-box a little way off, in which he dropped the letters which he had written after his evening work in the parish was finished. He financed everything himself, and never succumbed to the modern institution of a Parochial Treasurer and a Finance Committee. Whether or no this system was a sound one in a matured concern, such as South Acton was

when he left it, is open to question. The Bishop of London said to me playfully, "Dunn was a very good man except for one thing, viz. his cheque-book. If anybody had found it, and locked it up, it might have been better for the parish".

However that may have been, the appointment of a Parochial Treasurer was my first reform. I found a very able one in my friend Mr. Edward Monson, then churchwarden of All Saints', and afterwards Diocesan surveyor, to whom I and the parish of South Acton owe a debt of gratitude which can never be fully paid. But Mr. Dunn had begun at the foundations, and he worked through small things to great; and there was nothing to criticise, but everything to admire, in the comprehensive and masterly energy with which he administered all the great work which he conceived and carried forward from the day he took up the new district till he left it in my hands. And, no doubt, in the case of a growing work there was much convenience in the method of personal administration. Committees would have been too slow for him; he saw what was wanted, and he meant to have it. When houses began to appear in any corner of the parish, he put down a mission room to hold the ground for the Church. He hurried no one, he waited for no one, nor did he wait for the needful funds. There was, I imagine, always a balance in his banking account. He drew upon that balance, and paid for everything, rather than wait, feeling sure that the parish would recoup him. And in this he was not deceived. One of the best things in my incumbency was that we paid up, before I went to India, all that the Bishop had expended on buildings and other matters connected with parochial development.

Nor was Mr. Dunn only an energetic pioneer and able administrator and man of affairs. He was also a spiritual

Pastor and teacher of no ordinary gifts and aptitudes. It is not often, perhaps, that a Cambridge mathematician finds himself at home in theology, but the Vicar of South Acton was an exception. He was not, indeed, a student in the higher regions of theological thought; he spent no great amount of time in reading—his strenuous activities made that impossible. He would not have taken much interest in Biblical criticism, or in the philosophical treatment of theological questions, now much in vogue at the Universities; but he had strong intellectual powers, and a mind trained to clear perceptions, and he devoted these gifts to the work of teaching the Faith of the Church to his parishioners. That was part of his consecration of himself to his ministry, his thorough concentration in his cure of souls. He determined to make the parishioners of South Acton loyal, intelligent, keen Churchpeople. To that end he saw that he must teach them. He was “apt to teach,” and he taught without ceasing. He taught in All Saints’ Schools, and after school hours he taught the children attending the Board Schools. He taught in numerous classes, he taught and catechised at the Children’s services on Sunday afternoons and on Saints’ Days; but, most of all, he taught the congregation in church. His friends said that he was not a great preacher, and in a sense that was true. He did not cultivate eloquence, or aspire to a high diction; he felt that his mission was to teach rather than to preach, and so his sermons were for the most part instructions in the Faith, following the order of the Church seasons. And they had a distinctiveness about them which was very impressive. They were exceedingly simple and lucid, but not commonplace. The speech was easy, tending to become conversational, and to run into anecdote, but it was authoritative, without being hard; and the persuasive voice, as well as the will-power

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and force of character which were felt to underlie it, combined to make it effective.

And in the houses of the people, as well as in the church and in the schools, Mr. Dunn was a true pastor. He had begun by visiting every family in the parish once in the year when the number was small, and as it increased from year to year he would not lower his standard; so that when he laid down his charge in 1892 a population of upwards of 7000 people was receiving an annual visit from the Vicar.

That first interview which I had with him made me realise what the Bishop of Marlborough had said to me, "Dunn is a difficult man to succeed". So I thought, and I could never quite see why I had been asked to succeed him. I was very diffident and anxious. I was drawn to the work; I could see that its strength was due in large measure to the personality and gifts of the Vicar; but I felt that its foundations had been laid, and its progress secured by all his strenuous labour, and that it was not likely to fall to pieces when he was taken away. And the course of events proved the soundness of that judgment. The work at South Acton was maintained and consolidated after Mr. Dunn's departure; though the personal force was eliminated, another kind of influence took its place, lifting it forward to a more advanced stage of development. I should never have accepted the charge of the work if I had not been able to take pride in it. I felt then, and I feel now, looking back along an interval of twenty-six years since I became Vicar, that South Acton was a noble parish. It was a parish in which the Church had made itself felt from the beginning; it had cared for the people as soon as they came; it had established touch with them; it had diffused among them a family spirit, and so there was a widespread feeling of respect and friendship towards it. There was godlessness and indiffer-

ence among the people, no doubt, but there was also religious earnestness, affection for the church which had grown up among them, loyalty to the clergy, a willing and hearty desire to co-operate. I look back with unfeigned happiness to the six years of my incumbency. I accepted everything as I found it; I changed nothing—except, indeed, that I tried to make the parish more dependent on itself, and less dependent on the Vicar. My personal limitations of strength and capacity, as well as my judgment of what was best, compelled me to adopt that policy. I followed all the established methods; I maintained the type of services and the character of the work, and the annual visit to every family in the parish. I conceived that my vocation was to keep the work on the lines that the founder had laid down. So I handed it on, and it may be that, in that method of mine, the answer can be found to the question why I had been chosen to succeed Mr. Dunn. I have often felt that there must have been a Providential leading. I could value his work, and desire nothing better than to carry it through the strain which his departure involved. Under these conditions, friendship with the Bishop deepened. After he went to Quebec, he became a frequent correspondent, and his letters were full of interest and encouragement. Once I remember, when I wrote him a depressed letter, he replied in a sentence which I have often recalled in different circumstances, “Go straight forward, and leave results to God”.

Accompanied by Mrs. Dunn, he paid us several visits, and cheered us by his buoyant happiness and gladness of heart. He was at home in the Vicarage; in the church he was in his native air; and he spoke to the people in the same old tones, heart to heart, teaching the same truths as he had taught them for more than twenty years. In that he found refreshment and happiness. The lapse of years, the

change of conditions, the dividing seas, caused no abatement in his love for his parish and his people. They had been his chief interest and care from the beginning, and he continued to care for them to the end.

One remarkable feature of the Bishop's ministry at South Acton was his success in securing keen and devoted workers, both men and women, whom he attached to himself in loyalty and affection through his personal magnetism, and to whom, also, he communicated the *ethos* of the place. I found a great band of them—good and thorough, constant and unselfish. Some of them, like the writer of this Memoir, Mr. Percival Jolliffe, have continued faithful and persevering in their work through all changes, and Mr. Jolliffe is not alone—I could name a good many others. Some of them came long distances to South Acton on Sundays, and often in the week, and they do so still. I greatly esteem their constancy. It is rooted, I know, in devotion to our Lord, and nothing else would sustain it; but I believe it is also due to the lasting influence of the inspiration communicated to them by the first Vicar in the early days. I am conscious that I myself was a gainer from that same cause. I remember receiving a letter more than twenty years ago from one of the faithful company of whom I have spoken (Miss J. Marchant), in which she said that she thought it must sometimes seem to me unreasonable that they should all be such devoted worshippers of Bishop Dunn; but she hoped I could feel, as she did, that their devotion gave proof of qualities in them of which I might expect to become the heir, for if they could feel in that way to him, they could feel the same, in due time, to his successor. And so I believe in large measure they did.

It was, I think, in the year 1896 that the Bishop sent me a kind and pressing invitation to visit him in Quebec. He

desired that I should address the clergy at his Biennial Visitation which was to be held at Lennoxville at the time proposed, and preach the Ordination sermon in Quebec Cathedral. The S.P.C.K. made the way easy for me by appointing me Chaplain to emigrants on board one of the Allan liners, and I went to Canada, accompanied by Mrs. Macarthur. Landing at Quebec, we travelled over the greater part of the Western Provinces, seeing all the principal cities, and crossing into the United States to visit the Falls of Niagara. It was an immense satisfaction and pleasure to see the Bishop in his Diocese. The city of Quebec is one of exceptional interest and beauty; no grander site could be imagined than that of the St. Lawrence River—nearly a mile broad, I think—as seen from the Dufferin Terrace. The Bishop had a handsome house overlooking an open space on the fringe of the city, and, just as his impulse was on our first meeting at South Acton Vicarage to ask me to walk into the church, so, when I crossed the threshold of his house in Quebec, his first proposal was that I should see his chapel on the lower floor.

His heart was more in the church and in his private chapel than it was even in his own house. It was a dear place, and he used it constantly for the offering of intercession on behalf of his work. In the Diocese of Quebec I found that he was very much the same man as he had been in South Acton. His activities were somewhat bewildering to the people, who had not been accustomed to such habits and methods. He saw there was need for the same teaching as he had given in South Acton, and he used the Cathedral and the churches all over the Diocese to supply it. It was uphill work, and the people did not quite understand it for awhile; but he was not the man to be discouraged, and, as time went on, he carried all before him by his energy, his

geniality, his manifold accomplishments—for he had versatile knowledge in many things, such as drawing, mensuration, and building work. He was an expert draughtsman, and no one could make better use of plans and maps than he could. It was much in his favour, also, in Quebec Province that he spoke French with fluency, having learned it by residence on the Continent when he was young; and he captivated the people in the remotest places by the homeliness of manner, the keen sense of humour, the hearty laugh, and the ever-ready practical sympathy in which his experience as a Parish Priest had trained him.

And now I think I have probably exhausted the limits of space which my "Foreword" was meant to occupy. I have put in words, as well as I can, exactly the impression I have in my mind. I trust that Mr. Jolliffe's Memoir may do much to perpetuate Bishop Dunn's influence in the parish of which he was the founder, and I am confident that in the Diocese of Quebec the Bishop has left behind him a tradition of energy and high standards of work which, as in South Acton, will afford inspiration to those who succeed him for generations to come.

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PART I.

CHAPTER I.

ANDREW HUNTER DUNN was born on 16th October, 1839, in the old Essex town of Saffron Walden, of which his father, Hannibal Dunn, was Town Councillor and Mayor. Hannibal Dunn had married, as his second wife, Mary Ann, eldest daughter of the Right Honourable William Hunter, Alderman, Sheriff, and Lord Mayor of London. Of this marriage there was issue, one son—the subject of this Memoir—and a daughter.

Young Dunn was a country-bred boy, and had the inestimable advantages which a rural life affords. Among his earliest and most cherished possessions was a pony, upon which he wandered about the country-side, often riding over to Chesterford Park, rented by his grandfather, Alderman Hunter, for the shooting season. He received his early education at King Edward VI Grammar School at Saffron Walden, and subsequently at the Grammar School at Royston. Of his school days very few particulars are known, but one incident has been preserved, which is worth a place here. When at Royston, his schoolmaster, Peter Ashton, set the boys the following problem: "How high must you be above the world to see a third of it?" Dunn was the only boy in the class to work this out, and to give the correct answer, but he seems to have somewhat spoilt the effect of his accuracy in the eyes of the master by remarking, "I am only thirteen, sir," for he was told that, young as he was, he was evidently very conceited.

While still a pupil at Royston we get a glimpse of him on holiday, for we learn that he joined a party in a trip to Paris, and a letter, written by one of his fellow-tourists to Hannibal Dunn, is interesting, indicating, as it does, that spirit of self-forgetfulness, and regard for the needs of others, which were, in after-life, so characteristic of him. The letter is as follows :—

“TRING MILLS, 6th July, 1855.

“SIR,

“The writer formed one of the party who accompanied Mr. Johnson to Paris, and having received so much polite attention from your son during our trip, you will, I trust, excuse my expressing an opinion of his general conduct. I witnessed with much pleasure his uniformly obliging deportment, and willingness at all times to sacrifice, if necessary, his own personal convenience or comfort, to enhance the pleasure of his companions and fellow-travellers; in short he is an intellectual, nice lad, and I should be only too proud to have such a son.

“Please present my kind compliments to him, and many thanks for his politeness. Say I met with no unpleasantness at the Custom House, and, with my best wishes for his success in after life,

“I am, Sir,

“Yours most respectfully,

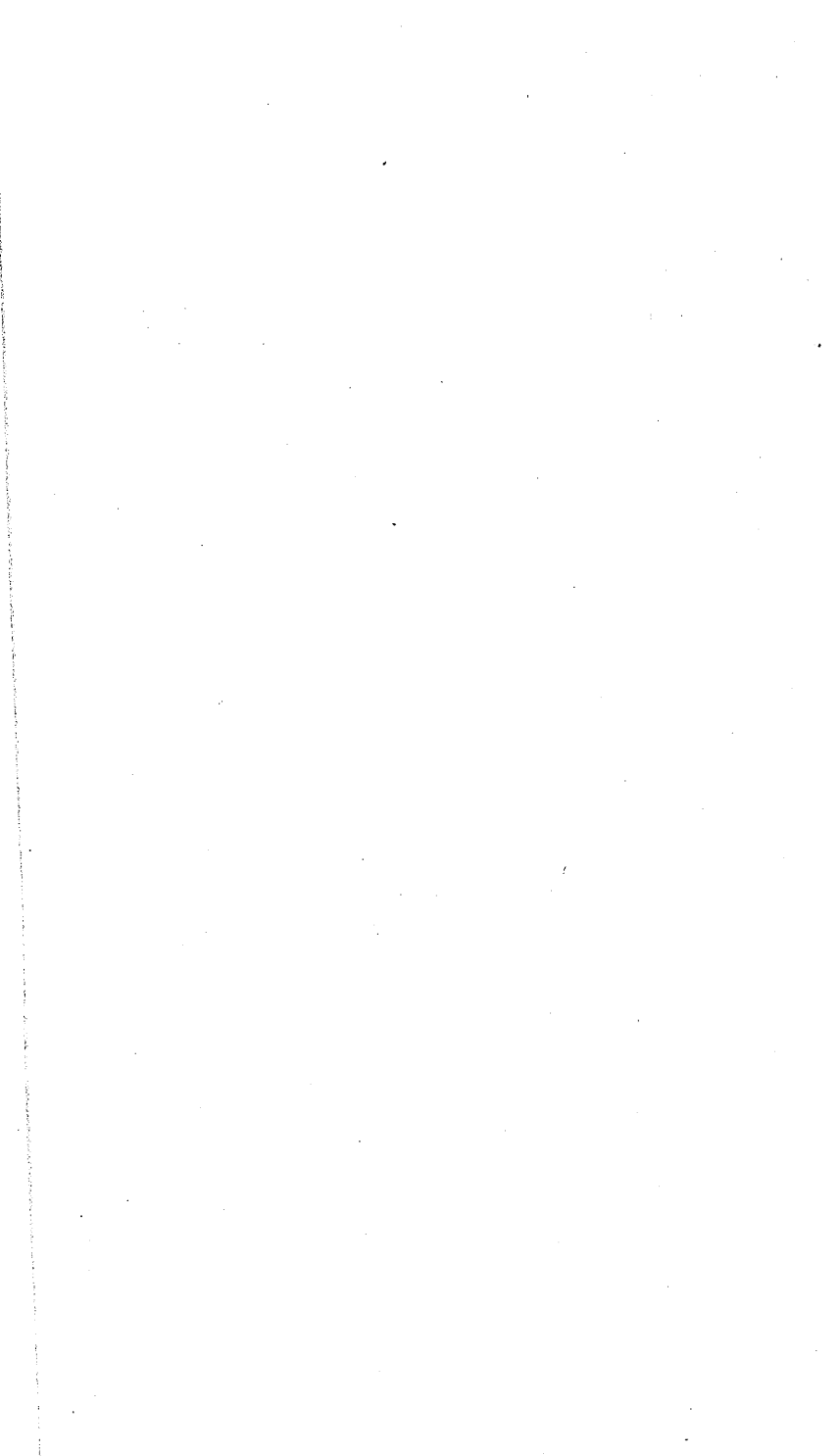
“H. L. ROWBOTHAM.”

Soon after this Paris trip, he left Royston, and proceeded to Heidelberg University, with a view to acquiring a good knowledge of the German language, and to fit him for a commercial career. At the end of two years his father died, and he returned to England, and began business with a firm of auctioneers and estate valuers in the City of London.

His father had been a Congregationalist, but, after his return



ANDREW HUNTER DUNN AND HIS PONY
(From a sketch by Miss Caldecott)



to England, Hunter Dunn attended the services of the Church of England with his mother. On one occasion the Vicar of the church (S. Paul's, Deptford) gave notice that the Bishop of the Diocese (Winchester) intended to hold a Confirmation in the church, and that he proposed beginning classes of instruction for those who wished to be confirmed, and added, if there was anyone in the church who had not been confirmed, that he or she should at least come to hear what he had to say on the subject; that this was only what might be called "British fair play". If, however, after attending the classes, such an one should decide not to be confirmed, he would not think any the worse of him in consequence.

On coming out of church, Hunter Dunn said to his mother, "I think that old buffer made a very fair offer; I shall go and hear what he has to say, but, of course, I shan't be confirmed". The result turned out differently to his expectation, and he became convinced of the blessing that was to be received through the laying-on of Apostolic hands. He was confirmed, and became a regular communicant.

In his long experience as a parish priest, in after years, Mr. Dunn always had his own confirmation in mind, and in dealing with his young people, and inviting them to join his Confirmation Instructions, laid great stress on the fact that they need not bind themselves in any way, but that, at any rate, they should attend the classes and hear about the subject before coming to any decision as to confirmation one way or the other. In his confirmation addresses, too, as a Bishop, he constantly spoke of his own confirmation as the turning-point in his life, and it was his earnest desire that every candidate should benefit from confirmation as much as he had.

Before confirmation, he received "Conditional Baptism" at the Church of S. Mary-the-Less, Lambeth, of which Mr.

Gregory, afterwards the well-known Dean of S. Paul's, was Vicar. In future years of friendship with Mr. Dunn, Dean Gregory used humorously to take credit to himself for having made a Christian of him.

Every Sunday, after his confirmation, Hunter Dunn went regularly to Holy Communion, and throughout the week he followed his calling at the estate agents'. His confirmation had, however, made him look at many things in quite a new light, and although he did his best to perfect himself in all there was to learn in connection with the business, he was not satisfied that he had yet found the calling to which he should devote his life, for after a short time he became convinced that some of the methods adopted in the business were not in harmony with his profession as a Christian and communicant.

Much anxious thought, and many talks with his mother, who was in entire sympathy with him, led him to write the following momentous letter to his uncles, who were his guardians now that his father was dead. He was eighteen years of age, and the letter shows many signs of the shrewdness and level-headedness which were to be among his most striking qualities in later days, and shows also that he was already taking a serious view of life and its responsibilities :—

“AMERSHAM PARK VILLAS,
“NEW CROSS, 6th May, 1858.

“DEAR SIRS,

“You have often been kind enough to say, when I wanted advice, or had any plan to introduce, that you would be happy to give it your consideration. I am now about to lay before you, not the dream of an hour's enthusiasm, but a subject which my mother knows has engaged much of my attention during the last four months, that is, as to what business or profession I shall finally follow up. I like the

business of an auctioneer, etc., on account of the diversity of employment, and because it does not consist of mere mechanical labour. At the same time, what is an auctioneer? He is looked upon, and used, as a pawn by all, good, bad, and indifferent. In order to make himself popular amongst his clients, he must bear always a studied part, like an actor; play the refined man when in like company, and the public-house companion when occasion requires. Even the first auctioneer in London is considered by his aristocratic clients in the same light as a farm bailiff who manages his affairs. However, this is a minor matter, but auctioneers in general have a bad name, and, what is more, they deserve it. The whole routine of their business consists of a tissue of deception and double dealing, which can only be explained *viva voce*. This my mother knows all about. It goes on to such an extent, that, I verily believe, if a man who already had a connection were always to speak the truth, and all the truth, according to the best of his judgment, and were always to act strictly as he knows he should, his business would dwindle down to nothing. I may be laid more open to this deception in my present position than I should in, what is termed, a first-rate office, for this reason, that I should have the work of a junior to perform, and have little or no intercourse with clients; that would be a sort of everyday mechanical labour. Even then I should aspire to advancement, and, having attained it, should find myself in the same position, with a better knowledge of my business, *one* branch of which is to bring people up to the scratch.

“It is certainly a very lucrative business, and I feel confident, from what I have already seen, that anyone, with an average headpiece, who sets no importance on an utter disregard of truth, would, without patronage, and with very little capital, soon create a good business.

"I know full well, it is not right nor convenient to quarrel with what may be one's bread and cheese ; at the same time I am sure you will agree with me that I should not be justified in pursuing that which I am aware is wrong. I wish, therefore, in the existing circumstances, to give it up. I am glad to have had the experience, and I have learnt a great deal, and it has given me occupation when nothing else offered itself, so that I do not look upon it as a year lost.

"I should like, if I may be permitted to make a choice, to enter the church. I am very fond of study, and feel confident of success."

He then goes on to lay before his uncles how matters would stand during the next eight years, from a financial point of view, and infers that his income and expenditure, if he made the change, would work out pretty much the same as they would if he remained at his present business. The letter concludes :—

"From the expiration of this period, viewed in a pecuniary way, both are about the same ; there is at least a chance of preferment, and, if not, there is at all events a happy feeling that the duty to be performed is a duty and not a farce. I trust you will not think I change my mind out of fickleness, for my mother knows well, that, although I have said I liked the business very well, I have told *her* that I would give it a long and fair trial, but that I felt sure I should never consider myself right to pursue it.

"I am,

"Yours very faithfully,

"ANDREW HUNTER DUNN.

"Messrs Hunter."

To this change of life, after much opposition, his uncles, who were bound up in the business life of London, agreed,

and having sought help from educational experts by advertising, he at length matriculated and entered Corpus Christi College, Cambridge, his mother, from motives of economy, moving to a small house near the University town.

Whilst at the University, Dunn worked with steady perseverance, and in 1860 obtained the Mawson Scholarship, and in the following year the Manners Scholarship, and graduated 29th Wrangler in the Mathematical Tripos in January, 1863, and proceeded to his M.A. in 1866.

During all the time that he was at Cambridge he taught regularly in the Jesus Lane Sunday School, thereby gaining much valuable experience, which stood him in good stead in after years.

He also took a great interest in the boating life of his College, coaching for the "May Races". This was good healthy exercise, as in those days the coaches were accustomed to run along the bank shouting directions to the crews, instead of riding horse-back, as in later years. He exerted a wonderful influence among his particular set at Corpus Christi, checking gambling or playing of cards for money, for which his College, though, probably, by no means the only one, was somewhat notorious.

Hunter Dunn was ordained to the diaconate by Bishop Tait in S. Paul's Cathedral on 22nd May, 1864. "The Times," giving an account of the service, said, "The congregation in S. Paul's yesterday was larger than has ever been known in the Cathedral on the occasion of any previous Ordination. The Choir, Eastend Stalls and Galleries were crowded in all parts". Dean Stanley was the preacher, and took as his text, "Let your loins be girded about and your lights burning," an injunction so faithfully carried out in all the years of Mr. Dunn's long ministry.

It is interesting to learn that the candidates were presented

by the Rev. Professor Lightfoot, the Bishop's Examining Chaplain, and afterwards the renowned Bishop of Durham; that among those ordained to the priesthood that morning was Arthur Henry Stanton of Trinity College, Oxford, known so lovingly, in the days that were to come, as Father Stanton of S. Alban's, Holborn. Bishop Tait was attended by, among others, Dr. Edward Parry, Rector of Acton, afterwards Bishop of Dover. The service occupied over four and a half hours, from 9.45 a.m. to long past 2 p.m. Mr. Dunn was at once licensed to a curacy at the church of S. Mark's, Notting Hill, and in the following year was admitted to the priesthood.

In 1866, in Croydon Parish Church, he married his cousin, Alice, daughter of William Hunter of Purley Lodge, near Croydon, a marriage that was destined to bring him a life-long companion and helpmeet in all his varied and arduous duties of after years. He remained at S. Mark's until 1870, under the Rev. A. K. Kendall as his Vicar.

Before his ordination he had asked Bishop Tait if he could continue certain educational work that he had in hand, as it would enable him to take a curacy at a nominal stipend. He had become associated with the well-known "crammers," Wren and Gurney, who were preparing pupils for the Civil Service Examinations. This was in the days before the important positions in the Civil Service were thrown open to all classes of people, and many of those who came to be coached were sons of the nobility.

Messrs Wren and Gurney had the name of being very successful, and, consequently, were never without a large number of students.

For these two men Mr. Dunn coached pupils in mathematics, until one day they approached him and said that, although they were perfectly satisfied with the work he was doing for them, they found that they could get the same help

for less money. Mr. Dunn answered that they were quite welcome to do so, for as it was secular work he felt that the labourer was worthy of his hire. On leaving them, he went straight to the Tutorial Association from whom he had obtained the work with Wren and Gurney, and told them what had happened. While there, he noticed a little man sitting in the corner listening with evident enjoyment to the conversation. This man, the Rev. H. A. D. Surridge, Scholar of Hertford College, Oxford, having obtained Mr. Dunn's name and address, wrote to him that same evening saying that he liked the way in which he had "tackled those men," and that, if he would call upon him, he thought they might be able to join forces, as he was occupied in similar work.

Mr. Dunn accepted his offer, and during the whole time that he was at S. Mark's, he continued this work with much success, gaining the esteem and affection of his pupils, which remained as a fragrant memory long after the associations were severed. Of those days, an old pupil, Canon Rivington, Vicar of Putney, writes :—

"In the summer of 1867 I went for three months to coach in Berners Street with the Rev. H. A. D. Surridge and the Rev. A. Hunter Dunn, as the latter then was. I was going up to Trinity, Cambridge, in the following October, and, owing to unforeseen circumstances, I had, rather hurriedly, to secure some private tutors. Though it is now fifty years ago, and I never met the late Bishop of Quebec again, I remember, as if it were yesterday, his hearty laugh and cheery manner, and how he bore so patiently with my mistakes in mathematics. He encouraged us, and made us do our best. I have never forgotten him, and to not a few young men of a past generation his memory is still fresh. I shall always recollect my association with 'Surridge's' as we used to call it, and the unceasing efforts both Mr. Dunn and Mr. Surridge bestowed

upon those entrusted to their care. As I write these simple words the saying of the Son of Sirach comes to my mind, 'A good life hath but few days, but a good name endureth for ever'" (Ecclus., xli. 13).

Mr. Surridge himself, writing of those old days, and his happy relations with Mr. Dunn, says :—

"In those years of close intimacy as fellow-workers I came to know well, and to love well, the friend and comrade who never failed me. I always found true Maclear's words that you will well remember, 'No one need wish for a more gallant friend'. I thank God that I have had the privilege of his friendship, which I count among my choicest treasures."

CHAPTER II.

DURING the time that Messrs Surridge and Dunn had thus been in partnership, the former had been working a mission in the crowded slums of S. Giles. It was not likely that Dunn, with his high ideals of the Christian Ministry, would be satisfied for long to devote his talents merely to this educational work, important though it was. His thoughts turned to mission work needing help at the East End of London.

It was, however, to the other side of the great City that the call was to come to him, and it came through one of those apparently trifling events from which, in the Providence of God, such important and far-reaching results so often spring.

One evening, in the early autumn of 1870, he was travelling up to town from Cambridge with an old college friend, the Rev. G. B. Coulcher,¹ one of the assistant clergy of S. Mary's, the Parish Church, Acton. They had been to the University town to vote in the election of a Public Orator. In conversation with his friend, Mr. Dunn mentioned that he had been in Holy Orders nearly seven years, that he thought he should give up his mathematical pupils, from whom he was receiving £600 a year, and go to the Bishop of London and offer himself for work in the East End.

The next day the Rector of Acton, the Rev. C. Musgrave Harvey (afterwards Vicar of Hillingdon), was dining at the residence of the Rev. J. Ouvry-North at East Acton, and Mr. Coulcher was also one of the guests. Mr. Harvey talked of the spiritual needs of Acton, where he had recently been ap-

¹ Afterwards Vicar of S. Michael's, Maidstone.

pointed rector in succession to Dr. Parry, Bishop Suffragan of Dover. He said he had been told, on his coming to Acton, that it was a little place, but he found there were 4000 people around the Parish Church, with whom he felt himself capable of dealing, but there were another 4000 at the southern end of Acton, in the district known as Bollo Bridge, for whom, except for baptising the children and burying the dead, he could do very little.

Acton, at that time, was one of the many places within easy access of London which were beginning to grow so rapidly, that, unless the Church were to lose touch with the new population altogether, determined efforts would have to be made to supply the ministrations of religion on a much more liberal scale than had sufficed for the parish in its village days.

Although but five miles from the Marble Arch, along the Oxford road, it had, until the advent of railways, been a quiet residential suburb with a cluster of houses around the Parish Church, a few large houses, inhabited by well-to-do people, set in extensive grounds, with cottages dotted here and there. For the most part its acreage was pasture and arable land, whilst much of the soil towards the south of the parish was devoted to fruit cultivation.

Early in the nineteenth century the population was under 2000, and the census of 1851 disclosed an addition of less than 700 people. The next ten years added another 569, but in the succeeding six years the population had more than doubled itself, and over 400 houses had been built. Most of this addition to the population, and this building of houses, had taken place at the southern end of the parish, in that district known as Bollo Bridge, from the Bollo Brook, which in those days was an open stream forming the western boundary of Acton.

Acton had been fortunate in having as its rector at this critical period a wise and far-seeing man, the Rev. Edward Parry, son of the famous explorer, Sir William Parry. Before he left Acton, after ten years' residence, to be Archdeacon of Canterbury and Bishop Suffragan of Dover, he had done many things which showed how keenly alive he was to the needs of the future. He rebuilt the Parish Church, and made special provision for the spiritual requirements of the scattered people who lived at Bollo Bridge and Acton Green.

Just a little to the south of the beautiful Priory estate, which occupied an almost central position in the parish (and which in its time had housed many famous people, and quite recently had been the home of Bulwer Lytton), was a large cornfield, and in 1864 the ground to the west of this field, which was the property of the Vicar of Stoke Newington, came into the market and was bought by a Building Society, and the land was cut up into small plots. On these plots laundries and workmen's cottages began to be erected with great rapidity, and in one of the laundries, known as Holcombe House, in Strafford Road, Dr. Parry arranged for mission services to be held. He also secured a plot at the south-west corner of the cornfield, close to the old church path, which for centuries had connected Acton Green and Bollo Bridge with Acton Church and village. This plot was given by the Vicar of Stoke Newington on condition that a church was built upon it within five years. Dr. Parry also secured a similar plot on the edge of Acton Green.

A school was soon erected on the Acton Green site, and in 1868 another school was placed upon the plot at Bollo Bridge. Into this school were transferred the services which had been hitherto held in the laundry, and one of the Parish Church clergy was deputed to take these services, and to give a general over-sight to the spiritual needs of those living in the

district. This clergyman, the Rev. E. Sanderson, was leaving at the end of 1870, and the coming change occasioned the remarks of the rector of Acton as to the needs of Bollo Bridge, and his want of a suitable man to organise and develop the work there.

Mr. Coulcher at once thought of his friend, Andrew Hunter Dunn, and the rector thereupon wrote to him, and asked him to call upon him and to look at the place. Mr. Dunn accepted the invitation, and also paid a private visit to Bollo Bridge School-Church to see how things were being managed there, and if he thought it would prove the kind of work that he wished to undertake.

Accordingly, on a dark Sunday night towards the end of 1870, he made his way to Bollo Bridge, entered the little church just before the time of evening service, took a back seat, and, with his overcoat collar turned up to hide his clerical attire, watched the proceedings. He found, as he so often said in after years, a small congregation and a choir of boys and girls, none too musical, and certainly none too reverent, who made well-meant attempts to lead the singing, whilst a conspicuous member of the congregation was an old Marine pensioner in a red coat, who endeavoured to keep the unruly youthful members of the congregation in order with the aid of a long stick.

This worthy man was Richard Hobbs, who for many years was one of Mr. Dunn's most valued lieutenants at South Acton, and the Parochial Scripture Reader.

Mr. Dunn saw quite enough to convince him that at Bollo Bridge was work waiting for him to do, and work that he felt he should love, and he decided, if possible, to accept the position of Priest-in-Charge of the district under the Rector of Acton, who promised help in every way to develop the work with a view to the erection of a permanent church, and the formation of a new Ecclesiastical Parish.

Before finally accepting this new work Mr. Dunn went to consult with his friend, the Rev. G. F. Maclear, headmaster of King's College School and Sunday evening lecturer at S. Mark's, Notting Hill, who had already promised to assist him, if possible, whenever he should undertake a work of his own. Dr. Maclear at once guaranteed his help if he could find a convenient house within reach to accommodate his household and boarding pupils. This, with Mr. Dunn's help, Mrs. Maclear—who was most anxious to do her part—found at Gunnersbury, where, by means of a communication door, two houses were turned into one; and for several years Dr. Maclear gave his services as Sunday curate, first in the school-church, and afterwards in the new church of All Saints'.

CHAPTER III.

MR. DUNN began what was to be his twenty-one years' ministry on 1st January, 1871, and took up his residence with his wife and children—he had three at that time, Helen, Christina, and Arthur—in a house in Avenue Road, the thoroughfare which formed the northern boundary line between the district allotted to him, and the mother parish of S. Mary.

Before coming to Bollo Bridge he sent the following letter to his flock, and as the first of a long series of letters, couched in simple and forcible language, which he was destined to circulate among his people, it is reproduced in full :—

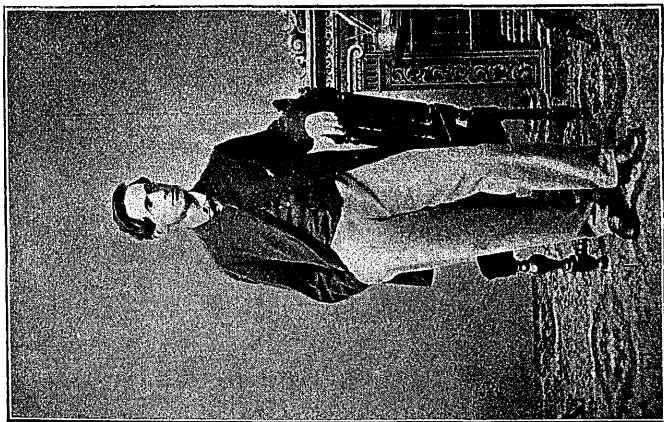
“ S. MARK'S, NOTTING HILL,
“ *Christmas Day, 1870.*

“ My dear friends,

“ Your Rector has invited me to come and work among you as a clergyman at Bollo Bridge and Acton Green. I trust I have done rightly in accepting his invitation. Next Sunday—New Year's Day—a good day for making a good start—I hope many of you will meet me for worship at All Saints' School-Church.

“ There will, thenceforth, be two services every Sunday, one at eleven consisting of Prayers, Sermon and Holy Communion, the other, Evening Prayer and Sermon at half-past six.

“ The able assistance of a friend who knew something of Acton in days gone by, will enable me, by God's blessing, to



ANDREW HUNTER DUNN AS AN
UNDERGRADUATE IN 1882

(Photo by Maryland)

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ANDREW HUNTER DUNN IN 1871

(Photo by D. Everest)

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render these services both interesting and profitable. We shall show, I trust, by the use we make of them, what a need there is of a new church, and then we may rest assured we shall not be long before we have one.

"It will, of course, be some time before I have paid all of you even one visit in your homes. But, in the meantime, I am anxious you should know that I am coming to live among you, and that a visit, or a message, to 'Pembroke House,' in the Avenue Road, will at once receive attention. I hope, too, before long to establish such a system of district visiting that every week will bring me news of any illness, trouble, or want.

"Trusting you will, many of you, join with me in asking a special blessing on the efforts to be made during the coming year,

"Believe me, my dear friends,

"Yours very faithfully,

"ANDREW HUNTER DUNN."

On the day that letter was written, when bidding good-bye to his fellow-workers at S. Mark's, and telling them of the needs of Bollo Bridge, a member of the choir, Mr. William Alexander Brunton, volunteered to come to Bollo Bridge on Sundays, and once or twice a week, to act as choir-master. This post, as well as that of organist for most of the time, Mr. Brunton most ably filled for seven years, first in the school-church, and afterwards in All Saints'. Four years after that time—in January, 1881—he died, and was buried in the picturesque churchyard of All Saints', Benhilton, Sutton, in Surrey.

From the beginning a surpliced and cassocked choir took the place of the rough and ready mixed choir of girls and boys, and the added uniform helped to impress upon them the dignity and responsibility attaching to their position.

Mr. Dunn at once instituted a celebration of the Holy Communion every Sunday, a very uncommon custom in those days of forty-eight years ago, but now almost universal, thanks chiefly to the example and teaching of such pioneers. Children's services, Sunday by Sunday, in one of the school-churches soon began to be held, and a system of regular parochial visiting was arranged, which, growing with the years, as more help was forthcoming, covered the whole of the rapidly-increasing parish, so that the needs of not one person was, wittingly, overlooked. In the opinion of many competent observers, Mr. Dunn's plan for the systematic visiting of the parish has not been surpassed anywhere, and its good effects were abundantly manifested.

Miss Marchant, who was one of the Sunday School teachers at Bollo Bridge when Mr. Dunn began his work there, has kindly furnished some recollections of the services in the school-church in the early days of 1871, and of the impression which the new Curate-in-Charge made upon those with whom he worked :—

“I seem to see the little school arranged for the ‘first Choral Service’.

“The far end had been enclosed to form a miniature chancel, the wall hangings, altar, flowers, choir and clergy-seats making it look very refined and church-like. We were seated, a family party of eight or nine, on the left side of the little ‘aisle’. A quiet but eager and expectant crowd was filling up every seat. More and more chairs were brought in from the class-rooms, the wardens, with difficulty, finding places for all. Then the soft meandering voluntary, played on the school harmonium by Miss May, changed to a sacred march, as the door on the left opened from some unknown region, and a procession of small choir-boys appeared, solemnly well-behaved in their new dignity of snowy surplices. Then

followed a few gentlemen of the choir 'commandeered' by the Vicar-elect during his preliminary visits to Acton, next Dr. Maclear, the courtly and learned head of King's College School, and lastly, shutting the door behind him, and looking gravely out over the packed congregation, came the long-promised and eagerly-expected Vicar-designate of All Saints'.

"By what seemed an instinctive act of welcome, the congregation rose, then knelt with the clergy and choir and the service proceeded. I cannot remember who preached that morning: but then and onwards, in the strong earnest voice (easily heard in nearly every part of the service), in the solemn yet affectionate teaching of that Epiphany time, we knew that God had given to us a leader, a teacher and a friend.¹ The Vicar usually preached in the evening, simple, direct, earnest addresses which went to the hearts of all classes of hearers. He once told a dear friend, a man much older than himself, that before preaching he always tried to gather his people in thought before him, to enter into their difficulties, needs, and temptations. Probably the sympathy and prayer born of this winged his plain teaching far more effectually than any ornate sermonising could have done. Not that his sermons were wanting in attractiveness. He was a born teacher, with a genius for clear thought and methodical arrangement, able to press home a lesson with a telling illustration or anecdote, but always impressive through his loving reverence for God and the things of God, and the high standard of Christian worship and Christian service

¹ Writing of this first service in the school-church forty years after (3rd January, 1911), Dr. Dunn said—"Yes, it is blessed to look back to 1st January, 1871, when, with dear Dr. Maclear, I was permitted to hold the first service at Bollo Bridge School-Church, with Mr. Marchant sitting in the front seat with his family. I forget, but I do not think Mr. Attenborough and his family occupied the other front seat, but they soon came, and he used to arrive on Sunday mornings, 'like Naaman,' as Dr. Maclear said 'in his chariot'."

which he held up as the only acceptable rule of life. To the same friend he said that he always tried in giving the Elements to lift up a special prayer to God for each communicant before him.

“The sermons of Dr. Maclear, usually preached in the morning, were of a different type: they were often abstract, explanatory or historical. To some of us they were immensely interesting, perhaps because they set us thinking so hard that it was not always possible to disentangle what the preacher had said from the ideas his words had suggested to us. As he spoke rather slowly, we sometimes found ourselves finishing his sentences for him, and feeling gratified, when he reached the end, to hear that our guesses had been correct.

“He had a charming habit, which the children of our family loved to watch. When deep in thought he used to pleat the front hem of his surplice. Our irreverent younger brothers would declare that whenever they saw a very beautiful set of pleats they knew that we were in for a specially learned discourse. We girls retorted that only ignorant people could fail to be deeply interested in *everything* which the head of King's College School had to say. Really we all liked him very much, and felt greatly indebted to our Vicar for bringing in his train this kindly, courteous and distinguished friend. I certainly think our Vicar had a genius for friendship.

“The new work progressed rapidly. The Vicar's ideal Parish Church was one which should touch the life of the people at all points. Nothing which concerned their happiness or sorrow, nothing which could raise or lower them as human beings, or as citizens, was outside the church's vocation, as he saw it.

“Very soon district visitors were appointed for every road; day, Sunday and night-schools were reorganised and

constantly visited by the Vicar. Teachers' Instruction Classes, Monthly Meetings of Communicants, in union with S. Mary's, quickly followed. Entertainments by school-children and others, 'Penny Readings' and lectures often crowded the little school-room. (They were strictly censored but nobody grumbled.) The congregational choir practices were delightful. Everyone came. Some of our family party had 'no ear,' but that did not matter, for most of these, fortunately, had 'no voice': where there was any doubt in the matter, we were carefully instructed by our parents to 'sing under' and not to disturb the congregation.

"Mission Services at Acton Green School-house, and at the Coffee-Rooms in Osborne Road, were vigorously carried on.

"Others can describe the outer aspects of the work: they are known to many and have been recorded. But as one of a family, in which father, mother, children and young grown-ups were all drawn more or less into the interests of the new parish, I would rather try to recall something of the atmosphere in which the first workers at All Saints' were trained, the many-sided interests of their church life, and the strong bright helpfulness of their leader. The church-workers were very few in number for so many organisations. Most of them were quite untrained in church work, some of them were very young. But all were loyal and enthusiastic, and our dear friend was one who could see the latent possibilities in every earnest worker."

The plans for the erection of the new church on the plot of ground adjoining the school-church were being rapidly pushed forward. The school was filled to overflowing every Sunday, and the need for the new church was imperative. A few large donations for the building came in—Mr. and Mrs. Dunn themselves gave £2000—the people in the neighbourhood were interested, and all sorts of people, of all ages, came

forward with small sums, regularly and frequently contributed. Mr. Dunn had said in his letter to his future parishioners that he was coming to *work*. That promise he faithfully kept well-nigh every minute of his long ministry among them, and he not only worked himself but he had a perfect genius for inspiring others to do likewise. In this matter of the building of the church he made the people feel that it was *their* Parish Church that was to be built, and men and women in middle life to-day, who were little children in the early seventies, speak of the way in which Mr. Dunn reminded them that their small contributions would be, at any rate, a brick or two in the building.

The architects chosen were Messrs. Adams and Kelly, of Leeds. The actual building did not begin until rather late in the autumn of 1871, but many willing helpers made all ready for the placing of the Memorial Stone on All Saints' Day. No more appropriate choice could have been made for the stone-laying than Dr. Edward Parry, Acton's old Rector, who thus saw another step forward towards the realisation of that far-seeing scheme, for the supplying of the spiritual needs of South Acton, which he had devised in the years gone by.

In January, 1872, Mr. Dunn issued his first Annual Report, the first of those Annual Reports of the church's activities which the late Rev. C. M. Harvey once referred to as "that marvellous volume that comes out about Whitsuntide every year".

The new Church of All Saints' was consecrated on 26th September, 1872 (S. Cyprian's Day), and by special commission from the Bishop of London, the Bishop of Dover once more showed his sustained interest in the work by performing the solemn Rite of Consecration. The actual cost of the commodious and stately building—chancel, nave, aisles, and spire

—was £5698, a ridiculously small sum, even for those days of comparative cheapness in the building line.

To continue Miss Marchant's story:—

“Soon the new church was rapidly rising; we went in nearly every day to note its progress; I can almost hear the swish of the shavings under our feet in what was to be the fine nave of the church. The carving of the second capital from the pulpit was to be ours (the young people's), and the children always wanted to look at ‘Mother's Angel,’ a rough-hewn figure over the Reredos. For the Vicar-designate had issued a paper in which he invited every parishioner to contribute the cost of some definite portion of material or ornamentation named on the list: even the school children brought pence for some of the small items. Thus our dear friend taught his people to look upon the new church as the House of God which they were helping to build and beautify for Him. And if the Vicar-elect could find any excuse for soiling his hands in the actual building he was delighted. I remember meeting him in Park Road one morning looking particularly alert and well: ‘I've been working very hard this morning,’ he said with evident enjoyment. ‘Yes?’ I answered with some surprise, for we never thought of him except as working hard, morning, noon, and far into the night for the church and parish. ‘With my hands I mean,’ he added. And then he told me that the new pulpit had been set up that morning, and I gathered that he had been very happy in helping to put the finishing touches to the beautiful surface of the stone-work. It was a simple incident, but I remembered it because I was busy myself just then in attempts at artistic handiwork and knew the joy of it: I had read, too, and been impressed by the remark that men with a wide outlook upon life are seldom satisfied with purely intellectual success. They like to think that they could have held their

own in other fields of labour, had circumstances, or their own choice, so required. This *many-sidedness*, which was a marked characteristic of our dear friend, endeared him to all classes. But specially, perhaps, it appealed to us, the younger workers, full of the 'joie de vivre,' and yet in love with strenuous life. We felt that we had a teacher who sympathised in all our best aspirations, secular or religious, who taught us, in fact, that every beautiful thought, or useful work, should be linked up with our religion.

"And how marvellously patient he was with his first helpers. It makes one hot and cold, after all those years, to remember what poor attempts, in the name of 'art,' were innocently offered and cordially accepted as 'music' or 'decorations'. I am thinking now of the first paintings on silk for Pulpit and Font Panels on Festivals. Voluntaries from the 'Great Masters' at Osborne Road Mission, played with much 'Expression' but little 'Time,' or hymn tunes at Acton Green with marked 'Time' but no 'Expression'. But as in all things that our Vicar set his congregation to do, whether as visitors, teachers, decorators or musicians, we had to rise to the occasion and justify his trust in us. Soon we were buying books of instruction, taking lessons, practising with ever-increasing energy, and it was only when our taste had been revolutionised by our own strenuous efforts and his encouragement that we knew how bad our first efforts had been. The whole atmosphere and teaching of 'All Saints' made one more and more ashamed of offering anything but one's very best for the service of God.

"Mr. Dunn was always a keen educationalist. These old remembrances show how even in the smaller details of church work his influence widened the outlook and increased the capacity of his young helpers. Another thing which we remembered, long after, was his marvellous *tact* in dealing

with his church workers, touching instinctively the right note for each, through innate good taste and sympathy. He never thanked them as though the work were his, and they were doing him a personal favour by taking part in it, but he gaily, or gently, commandeered them, as in the King's Name, if he thought them likely recruits. He gave them credit for the same high motives as his own, appreciated their work, treated them as friends and comrades, younger, perhaps, and comparatively ignorant and inexperienced, to be guided and helped, but walking along the same road as himself, like Greatheart and the Pilgrims in Bunyan's story.

"Then he was so superbly *generous*. I am thinking now, not of his great gifts known to many, but of his readiness to share or lend his personal possessions, or take any amount of trouble, if by so doing he could benefit anyone, friend, stranger or enemy. I was thinking of this one morning long ago in the Vicarage drawing-room, when he was tossing out on to the floor his lovely presentation volumes, Hooker, Paley, Stanley, Alford. He was offering to lend any book he had in his eagerness to help one of his Bible-class teachers to pass a Cambridge Local Examination.

"As another side of this generosity, I remember the grateful surprise of a parishioner for whom, unasked, he had obtained some good remunerative work. This person had strongly opposed him a short time before in a School Board election. 'I would do it again, willingly,' said the Bishop only a few years ago when he met his former opponent in the streets of South Acton, and was reminded by him of the kindly deed of long ago.

"He met with opposition at times, and though, for the church's honour, he suffered no serious slander to pass without challenge and apology, he bore no personal grudges, and in many cases the opposition was changed into respect and affection.

"Others can speak of his greater qualities, his fine statesmanship, his wise spirituality, tender, sincere, intense. But we, who remember him in the strength and glow of his first work among us, like to think also of those smaller, very human qualities, which gave to these an added grace and usefulness.

"People come and go in these suburban parishes, and very few of those who came under Mr. Dunn's influence are now living in Acton. But those of us who still remain know that the good work has been carried far and wide. Old boys and girls of the schools and guilds, and former church workers, often come 'on pilgrimage' to All Saints'. Very pleasant things many have to tell us of success in life since, of happy marriages and useful church work in many a distant parish.

"I hardly dare to say what I know so well: but all through the strenuous years in South Acton (and I doubt not, in Quebec also), there was one by our dear friend's side, moving quietly as a second self, heart and soul with him in every effort for God and his Church, and like him willing to spend and be spent in the same high service.

"We shall never know how much the Bishop's hands have been strengthened in his great work by the loyalty and devotion of his dear wife, so much loved by us all, and of his home circle."¹

Much of the internal decoration of the church was, of course, added in subsequent years, for the most part as memorials of faithful workers and worshippers, and Mr. Dunn paid great attention to the character of these memorials, so that, as far as possible, everything in the building should harmonise. The windows, for instance, were, one by

¹The Bishop wrote not long before he passed away: "Our marriages do much for us, but there must come a break later on. Certainly I have been marvellously blessed, and our whole family seems to be blessed there-through."

one, filled with stained glass, and much thought and care were expended on the selection and arrangement of the subjects, so that nothing should be casual or haphazard. Moreover, his great wish was that those who worshipped in the church should receive help in their devotions and instruction in the Faith by these memorials.

By the time Mr. Dunn left All Saints', practically all the windows had their story to tell, and the carefully thought-out scheme contained, among other subjects, a series representing the chief events and characters in the early history of the Christian Church. The treatment of these windows drew a warm commendation from no less an authority than the historian prelate, Dr. G. F. Browne, late Bishop of Bristol, on the occasion of a visit to All Saints'.

CHAPTER IV.

As time went on, the scheme which Mr. Dunn had set himself to work out for the parish and its people began to unfold itself. Naturally, as the kind of service which could be found at All Saints' in those days of the seventies was rare, the church began to be a Mecca for all those who had been led by the Oxford Movement to desire fuller teaching in the Faith than could be obtained in most churches, and many of the congregation came from various parts of Acton outside All Saints' parish, and even from Ealing, and farther still. Not that Mr. Dunn attached much importance to ceremony, as such, but he thought a great deal of the necessity of teaching the whole Faith of the Church as to Worship and Sacrament. Writing many years afterwards of a church where the Eucharistic vestments had recently been introduced, he said, "Although, personally, I am not eager for vestments, still I know they are a portion of the Church's heritage, and since it is now possible for a vicar to adopt these things, I am rather of opinion that, in the long run, good will come by accepting them, as long as we are offering real worship with them". The general line which Mr. Dunn took in such matters in the earlier days of his ministry at All Saints' is very well set forth in the following letter which he wrote to one of his old church workers in 1897:—

"As to a Processional Cross or Banner, nobody cares more to add to the dignity of our worship than I do, and if it were a mere question of ministering to a regular congregation I

should soon educate them up to this, and much more, and then have the things, but it is worthy of remembrance that every week there are new-comers, and it is just the Processional Cross in many of these new-comers' eyes which settles them not to come again, whereas they would have thought nothing of a surpliced choir and a processional hymn, and would have come again. The question therefore arises, Is the added dignity worth having at the cost of not being permitted to rear in good Church teaching and Church associations this and that soul that comes into our neighbourhood, and would find pasture with us, if it were not for that Cross? But, of course, public opinion is continually advancing, and I am a long way off, and cannot judge as well as I could when on the spot."

Mr. Dunn, with his genius for teaching, was able to impart the Faith in an extraordinarily clear and convincing manner, and the people of his parish and congregation had opportunities of receiving instruction which, unfortunately, come into the way of comparatively few. His Sacramental teaching, for instance, was very definite: as he wrote a few years before his death, "I always taught, you will remember, (1) Adoration of our Lord, who comes in a special way in the Holy Communion: (2) The Presentation of the One Sacrifice: (3) The Feeding on the Sacrifice. I further taught frequent receiving with careful preparation. All I demur to is when men only insist on receiving once or twice a year, and press that it is sufficient as long as people 'assist,' and are present to offer the One Sacrifice, and make an Act of Adoration every Sunday and Holy Day. This, I think, is often hurtful, and, whilst I recognise the need there is to warn people against frequent receiving without preparation, I dread the plan of encouraging people only to receive very seldom, for this practice is not what our Lord at first commanded."

With a view to the building up of the communicant life in the parish, Mr. Dunn, with the help of his friends, Dr. Maclear and Mr. W. A. Brunton, founded in 1873 a Parochial Guild of Communicants which was known as the "All Saints' Church Union." The chief object of the Union was to spread a knowledge of the true doctrines of the Church, especially those having reference to the Holy Trinity, the Incarnation and Atonement of our Lord Jesus Christ, and the Graces conferred in and by the Sacraments; to encourage observance of the Holy Days of the Church, especially Ascension Day and All Saints' Day, and assistance in parochial work and in the permanent and festival decoration of the church, and in many other ways.

All these things are now quite the usual accompaniments of a well-worked and well-taught parish, but, in those days of nearly fifty years ago, were so little thought of as to make insistence upon them quite remarkable. A communicants roll, in connection with the Union, was begun and regularly and systematically kept, and a general meeting of the Union was held every month, with instruction. Previous to the corporate Communion of the Union, which was on the third Sunday of the month, or before one of the great Church Festivals, a letter was sent to every member of the Union of reminder of duty, with a few words of wholesome advice, with some simple teaching, suitable to the particular season. A beautiful Manual for use at the Union's meetings was also compiled, which, from its reverence and simplicity of language, and its consideration of the people's needs, is a model of what such little books of devotion should be.

Thus all sorts and conditions, who were attracted to All Saints' Church by the charm of Mr. Dunn's personality, were receiving teaching of the most helpful sort, and being trained to value the full privileges and responsibilities of their

branch of the Church Catholic. The beautiful and comforting teaching of the All Saints' Festival was made much of by Mr. Dunn. Year by year, as that Holy Season came round, he laid great stress on the various doctrines associated with the belief in the Communion of Saints, and unflinchingly taught what was so commonly ignored in those days—the duty and privilege of remembering before God those who had departed this life in His Faith and Fear. A beautiful custom was adopted of placing a wreath of white flowers upon each memorial in the church during the All Saints' Festival, which, as the number of those memorials was gradually added to, caused this feature to be a very striking addition to the floral decorations at this festival.

Needless to say, some of Mr. Dunn's teaching did not always commend itself at first to those who from their youth had received very little instruction in the doctrines of the Church into which most of them had been baptised. Such, however, was the attractive and winning power of his personality, and the loving tact which invariably marked his dealings with his people, that few were offended, and most remained to learn more, and thus they gradually developed into well-instructed, and as he would term them, "good Prayer Book Church-people."

Words written by him at the end of a pamphlet describing the first sixteen years of the work at All Saints' give the best idea of the lines on which that work had been run, and the reason why large numbers of people, varying much in their views and differing considerably in temperament, were able to feel happy in worshipping together at All Saints':—

"In this work for God and his Church the leading idea has been to find some point of contact with everyone—to preserve friendly relations with everybody—to seize upon points of agreement, rather than points of difference—to give

full and sound Prayer Book teaching with regard to Sacraments, and to have, withal, hearty Church-like services, but to avoid everything which could reasonably cause anyone to refuse to come to church a second time on account of the ritual or special customs of the place. Thus people of all kinds have been gathered together and have been, and are still being, it is trusted, built up by the help and power of the Holy Spirit in the faith and fear of God."

We are, however, somewhat anticipating. At the beginning of 1872 Mr. Dunn had been appointed first Vicar of All Saints'. Up to that time he had been attached to the Parish Church as one of its assistant clergy.

When All Saints' Church had been erected, steps were immediately taken to provide services of a more evangelistic nature in the poorest part of the parish, that of the Osborne Road district. In 1873 a shop, with house adjoining, was taken, in which were held Day and Sunday Schools, and on week-days a Night School for the illiterate of more mature years. A Children's Service was held there during the week, and a Mission Service on Sunday evenings conducted by Mr. W. McIntyre, one of the first-appointed of the Bishop of London's new Order of Readers. All through Mr. Dunn's vicariate of over twenty years he attached great importance to encouraging the ministrations of the laity, giving them every opportunity of using and developing whatever talents they might possess, so that his Roll of Lay-Helpers became the largest in the diocese.

One old worker at All Saints' writes :—

"How well I remember the first time I came under the personal influence of Mr. Dunn. I was a lad of fifteen, and had recently come up from a country village to live at Acton, and had been attending All Saints' Church on Sundays. Looking back across the years how beautiful those

services seem to me. In January, 1883, I went to a devotional meeting of communicants in the Parish Room, and, as I was leaving at the end, Mr. Dunn shook my hand, placing his left hand on my shoulder in the fatherly manner I soon got to know so well, and said in his cheery, compelling way, 'You must be a Sunday School teacher'. I replied, 'I have been thinking about it'. 'You mustn't *think* about it,' said Mr. Dunn, 'you must *come*,' at the same time accompanying the words with his jolly laugh. I began Sunday School teaching the very next Sunday, and from that day have never gone back on the work I then undertook. I can still, in fancy, feel that loving 'laying-on-of-hands'."

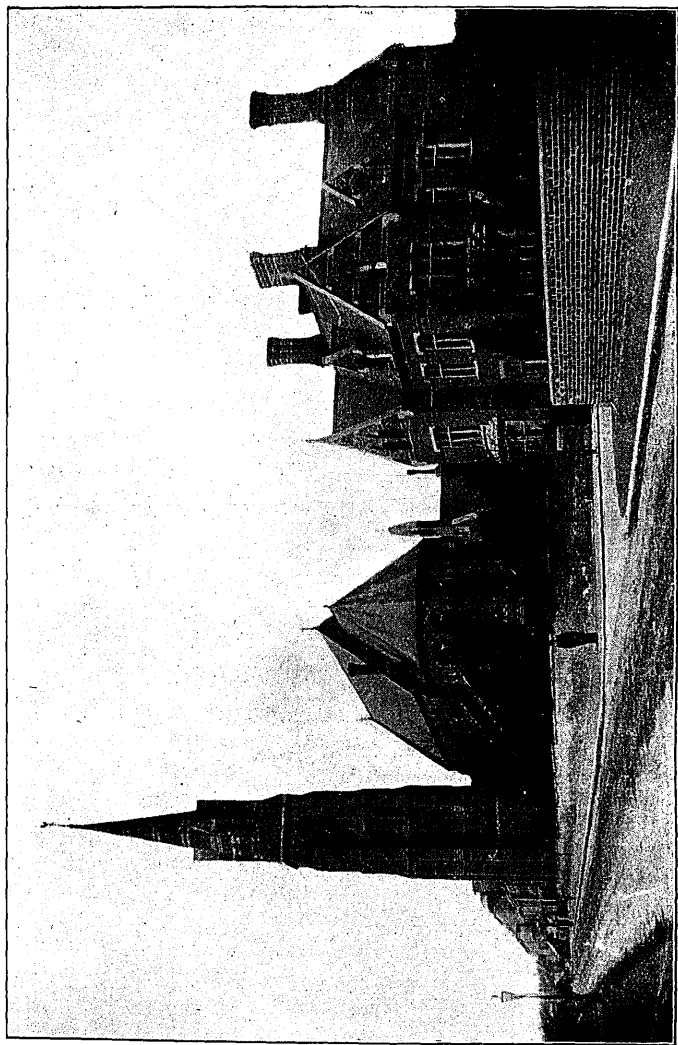
The great London Mission of 1874 gave Mr. Dunn splendid opportunity of showing his exceptional powers as an organiser, and the work at South Acton—as Bollo Bridge was gradually being called—took a decided step forward. After the mission, he was able to present no fewer than eighty persons to the Bishop for Confirmation, half of whom were over thirty years of age.

That year, too, parochial schools were built at a cost of £1450. For two years these schools were, in every sense of the word, Church schools, but in January, 1876, Mr. Dunn stated in his Annual Report, that although the schools were well supported financially, there were many evidences that the voluntary system could not much longer bear the strain put upon it. "There is also another reason for the establishment of an Educational Board and that is that in no other way can we ensure to all the children of the parish that amount of elementary education which proves, when rightly used, such a real advantage and blessing in after life."

The first School Board Election for Acton thereupon took place and resulted, as did so many subsequent elections, in the return of a majority of Church members, of whom Mr.

Dunn was one. The All Saints' schools, with the other Church schools of Acton, were leased to the new Board at a nominal rent of one shilling a year, *on condition* that definite Church teaching was given in them every morning from nine till ten, with, of course, a conscience clause. From the latter hour until school-closing time, for five days a week, the schools were at the disposal of the School Board authorities. This plan worked well for over twenty years, and had to be given up only when the enormous growth of the population called for more and more additional schools, and the increasing demands of the Education Department at Whitehall made it necessary to close the All Saints' schools, as not being quite up to the latest modern requirements. One is led to think that had some such plan as that which obtained in Acton, mainly through the wisdom of Andrew Hunter Dunn, been adopted throughout the length and breadth of England, a large number of our Church schools need not have been abandoned, and we should not be bemoaning the sad results of the loss of so much definite religious teaching.

Of course, Mr. Dunn took a deep personal interest in the schools, both when they were entirely Church schools, and afterwards when they had been rented by the School Board. Once every week, at least, he would go into the schools and teach the lesson which was to be the basis of the next Sunday afternoon's catechising. How eagerly those weekly lessons were looked forward to by scholars and teachers alike has been abundantly testified to, and, no matter what the religious faith of any particular teacher might be, it was no barrier to friendship and mutual esteem. So competent a teacher was Mr. Dunn, that, even with the latest methods from Training College fresh upon him, the school-teacher could not but admit that the Vicar of All Saints' was a past-master at his business.



ALL SAINTS', SOUTH ACTON, CHURCH AND VICARAGE (1890)

(Photo by E. Arthur Dunn)

The children, on their part, adored him. It was no uncommon sight to see Mr. Dunn, when school broke up at mid-day, besieged by them if he happened to be passing the neighbourhood of the school at that time: the elder children touching their hats, or curtseying, and the "babies" impeding his progress by hanging to his coat-tails, or even clasping his legs with fearless affection, sure of a pleasant smile and a hearty greeting.

The poorest and most neglected children realised that he was their friend. He made a special point of helping those who had to attend to the daily household duties and management of their younger brothers and sisters whilst their mothers were at work in the laundry. He had these homes specially visited, and the children guided in their arduous tasks, and then awarded quarterly prizes of warm, comfortable clothing for those who did the best.

The building of the schools would have been more than enough to tax the energies of most parochial clergy and their flock for several years, but Mr. Dunn was by no means content with having accomplished this piece of work, and set about the erection of a vicarage on the ground adjoining the church on the east side, to which additional land had been added. The Ecclesiastical Commissioners offered £1500 towards the purchase of this additional land and the building of the house, on condition that a similar amount was raised locally by May, 1875. Mr. Dunn appealed to the various Church societies for grants, and, with his usual generosity, came forward with a donation of £500. The enthusiasm of the All Saints' people soon accounted for the balance, and within the stipulated time—less than six weeks—a cheque for the £1500 was sent to the Commissioners. In the whole story of Mr. Dunn's phenomenal genius for obtaining money, there is nothing that will beat this record. It must be borne

in mind that it was not the gifts of a few rich people that produced these results, but the Vicar had by this time so impressed himself upon his people that they responded to his appeals as readily as a musical instrument in the hands of a superlative artist. As he said long years afterwards when writing of clergy who endeavour to force things ahead of their people instead of taking them along with them, "The great need is to be 'one of the people' and to be able to speak to each in his own tongue, for then we can do, by God's mercy, just anything with people that we please".

In the year 1876 Mr. Dunn inaugurated Flower Services at All Saints'. He was, in fact, a pioneer in this form of additional service now well-nigh universal. He had read an account of the charity sermon that for centuries had been annually preached at the Church of S. Catherine-Cree in the City of London, and with which was associated an offering of flowers by the congregation. Realising how acceptable the flowers and fruit would be to many sick and suffering people, and knowing, too, the valuable teaching that could be given in connection with these services, Mr. Dunn forthwith began the goodly custom.

Much could be written, did space allow, of the happy and never-to-be-forgotten Children's Services at All Saints', South Acton, when, almost invariably, the catechising would be taken by Mr. Dunn himself. The nave, each Sunday afternoon, would be full nearly to the west end, of boys and girls with their teachers from the various Sunday schools of the parish. In the aisles were seated parents of children who did not attend these schools, accompanied by their little ones, eager to take advantage of the teaching they knew would be given. In addition, there would be quite a number of adults who came for the benefit of the same teaching for themselves.

In later years the hymn book used was Canon Woodward's "Children's Service Book" and the singing of the children was a revelation to casual visitors to the service. Sometimes Mr. Dunn took his stand in the pulpit, but more often he would catechise from the nave, walking up and down among the children. He had a wonderful capacity for creating a homely and friendly atmosphere wherever he might be, and never more so than at these Children's Services. He had a way, too, quite his own, of drawing out the knowledge possessed by the children. A leading word, skilfully dropped by him just as the question he had put was finished, gave those questioned the lead they required, which resulted in answering by the whole body, and not, as is so often the case, by the faithful, easily interested few. He held the attention of his listeners throughout, and at times their replies to his questions were quite thrilling in their volume and intensity.

None could tell an apt anecdote better than Mr. Dunn, and he made full use of the stories in his well-stocked mind to illustrate his teaching at these services. The story, however, was always subordinate to the instruction.

As he passed into the church before service, or returned to the vestry at its close, he seemed to embrace the whole congregation in a look of love and friendliness, and this was never more evident than when those assembled were children.

CHAPTER V.

MR. DUNN found himself about this time able to obtain the services of a colleague, and thereupon instituted daily Morning and Evening Prayer, another instruction of the Prayer Book generally ignored forty years ago, but now happily almost the general rule.

For eight years Dr. Maclear kept on his labour of love as Sunday Curate at All Saints', until in 1879 he was appointed Warden of the Missionary College of S. Augustine at Canterbury. The following letter addressed to Mrs. Dunn in Quebec, twenty-two years afterwards, on the occasion of his preaching what was to be his last sermon at All Saints' Church, will be of interest at this point:—

“THE VICARAGE,

“SOUTH ACTON, W., 24th June, 1901.

“MY DEAR MRS. DUNN,

“I thought I would write you a note, if only in pencil, early in the morning, 6.15, before they start with 500 of the people for Broadstairs.

“We had a nice day yesterday. The church in the morning was quite full, and it was nice to preach in the dear old church again. But I did miss the dear Bishop so very much. I see clearly how he was everything here, the pivot round which everything turned. There were a few old friends, and I dined with Mr. Monson. . . .

“It was a blowy day, and threatened rain constantly, but it turned out better as the day wore on.

“Everywhere one traces the marks of the good Bishop’s work and influence. Monson was full of all he did here. I sometimes wish we had never been parted. The memories here are so mixed, one does not know what to think.

“May God ever bless you and him, may He grant all that is best for you, and keep you now and evermore.

“I am,

“Your very affectionate

“G. F. MACLEAR.”

When the good and learned Doctor passed away in the following year, the memorial of those years of loving service at South Acton took the appropriate form of a handsome Processional Cross for All Saints’ Church.

Mr. Dunn was never without some particular building scheme on hand, and during the year 1880 a most useful building was put up on the north side of the vicarage. This building, which cost about £650, was a parish room in which were to be held Communicants and Sunday School Teachers’ meetings, Bible classes, Confirmation instructions, Guild meetings; in fact, all gatherings that were not large enough to meet in the front school in Strafford Road—then the usual place of meeting.

With the help of a grant of £60 from the A.C.S., and some further subscriptions from friends, Mr. Dunn now added another assistant curate to his staff, and the young deacon selected was the Rev. William Brooke, of S. John’s College, Oxford, who remained four years in the parish, until he left to become Inspector of Schools for the new Diocese of Southwell.

Mr. Brooke in subsequent years acted as Bishop Dunn’s commissary, and is now Rector of Farndon in Northamptonshire. He has kindly contributed the following notes of his

recollections of the four years he spent under Mr. Dunn at South Acton :—

“ My memories of Bishop Dunn date from the year 1880, when I began parochial work under him at South Acton. Work? Yes; he was indeed a worker, and had the power to make others work with him. You did not discover at first that the secret of his untiring energy was the time spent in private devotion, and the consecration of a vigorous life and strong character simply to the service of his Lord. The work went on all day¹ and until late at night, and he never expected his colleagues to do anything more than he himself did—they were satisfied and tired with doing much less. He always took his part in the Daily Offices; we had Choral Matins and Evensong daily in my time; and he gave even the junior clergy a full share of preaching. He made no claim to be a great preacher, and was delighted to hear of a parishioner's remark ‘ Mr. Dunn does not preach; he only talks so that everyone can understand ’. He was in truth a teacher, both of young and old; how one remembers the Friday Evening Lectures, Courses on Church Doctrine, or History, or Services, full of information and simply phrased, most useful to clergy as well as to laity.

“ The church services were his constant care; there was a Choral Eucharist every Sunday (a rare thing in the eighties), and all the church festivals were well observed; a great point was, for instance, made of Ascension Day: I remember one

¹ In order that he might spend a considerable part of the day out of doors visiting about the parish, Mr. Dunn was often at home working in his study night after night until one or two o'clock in the morning. This was his custom over a long period of years, and a church-worker, anxious for a word of advice from his chief, or a quiet talk over some troublesome problem, would know where to find him in those early hours, and a rattle of the letter-box at the side door of the vicarage, after the rest of the household had retired, would bring the cheery voice and genial presence of his tireless Vicar to greet him.

seven o'clock celebration on that day with ninety-nine communicants. All Saints' Day and 26th September (the anniversary of the church's consecration), were always joyful occasions; on the latter, in my time, we used to combine at Evensong with the choir of S. Mary's, Acton, for a Harvest Thanksgiving Service.

"To reach the non-churchgoers, there were the mission churches and mission rooms, out-door services, the Way of the Cross on Good Friday, the Midnight Service on New Year's Eve; and from time to time special appeals would be sent round on Sunday afternoons to every house by means of a body of helpers. It was a great thing in such a parish to have such a grand army (as he used to say) of helpers, every one of whom felt the Vicar's personal attraction. With all these church services, the ceremonial was exceedingly simple; the Altar was always properly vested, but the clergy did not even wear coloured stoles. The Vicar, though he had had no musical training, took his part in each choral service, and trained his junior clergy to do the same."

"The most careful attention was given to the training of the children; there was an appointed lesson (with printed questions and notes) for each Sunday, and this was given by one of the clergy in each of the three senior Day-Schools during the week, taught by the Sunday School teachers, and catechised on each Sunday afternoon. Monthly meetings of teachers had the series of lessons explained to them, so that they could pass on the knowledge, and by this method the Church's teaching was systematically brought home to the children; then when they came to be prepared for Confirmation a solid foundation was there to build upon. It is hardly necessary to say that the preparation for the gift of the Holy Spirit was careful and thorough; but it is interesting to note, that after one introductory lesson on the meaning of

Confirmation, the doctrine of the Holy Eucharist as Sacrifice and Feast was next taken up, and clear simple teaching on the service and how to prepare for it fully given; for, as the Vicar used to say, 'Once the young people are confirmed they will not all attend further classes; so teach them when you have them'.

"Of course there were in full work all the then existing organisations for the benefit of the young; it was before the days of Brigades and Patrols, but the Bands of Hope flourished, and the Adult Temperance Society also; the Vicar was an abstainer by conviction and for the sake of example, and no one can tell the good which was thus done: the laundry folk of Bollo Bridge, male and female, were a thirsty lot, and had many temptations to intemperance. Then there was G.F.S. for girls and young women, Y.M.F.S. for the other sex, Institute, Working-men's Club, etc. For communicants there was a Union, with a monthly meeting and a monthly letter of reminder: the Guild of All Saints' was also alive; and we had a live branch of the English Church Union—we were rather isolated as a parish in those days.

"The great series of buildings in connection with the church in South Acton is recorded elsewhere; for the Vicar was never without some bricks-and-mortar job in hand, or some addition to the church fabric, and it was thought that otherwise he would not be happy. Let me only mention one part of parish work which, in addition to his teaching, was most insisted upon and proved most useful; I mean the strenuous work of room-to-room visitation of all the streets in the parish. We had, of course, a devoted army of district visitors, and the Vicar's practice (which his colleagues imitated) was to accompany each visitor on her round once every year, and to visit every family, making forty or fifty visits sometimes in one long day; thus the people had a chance of

knowing their Vicar, even if little good appeared to be immediately done, and many cases came to light which were afterwards followed up. All the other houses, including those of Nonconformists, were regularly visited, unless they expressed a wish to the contrary: I well remember the Vicar taking me on such a round during my first year, including a call on the Wesleyan minister, who gave me good advice.

“To have worked with such a priest as the first Vicar of South Acton is a privilege and an inspiration for the whole of life.”¹

Mr. Dunn held very strongly that the services of the church in a simplified form should be brought as near to the homes of the people as possible. That was the object of the mission services in the little shop in Osborne Road, which were subsequently, in the year 1877, moved to the permanent mission church which was erected by Mr. Dunn at the west end of that same road. In 1881 another mission building was provided in Stanley Road, and placed in the care of Mr. Henry William Temple, “one of the ablest of the Bishop of London’s lay readers,” as Mr. Dunn once described him. Although living at Hammersmith, Mr. Temple had been greatly attracted by the work that Mr. Dunn was doing at South Acton, and came over regularly every Sunday and Tuesday evening to minister to his little flock for the long period of over twenty-one years. For twenty years of that time the little building stood on the east side of Stanley

¹ Mr. Dunn remained a member of the E.C.U. until the end of his life. Although, as Mr. Brooke says, the ceremonial at All Saints “was exceedingly simple,” he supported churches where the ritual was of a highly ornate character. His practical mind saw how essential it was that in such matters there should be outposts in the Church, and he more than once said “St. Alban’s, Holborn, makes All Saints’, South Acton, possible”.

Road, but in the year 1902 it was removed to the thickly-populated south-west corner of the parish, known as "Klondike," but which, when Mr. Dunn came to Bollo Bridge, and for many years after that time, was a beautiful and fruitful apple orchard.

CHAPTER VI.

HAVING erected these two Houses of Prayer to supplement the regular services of the church in the South Acton part of his parish, Mr. Dunn the following year (1882), turned his attention to the needs of Acton Green. There, in 1866, Dr. Parry had built a school-church, similar to the one which he was to provide for the people of Bollo Bridge, and now Mr. Dunn, preparatory to the building of a permanent church, and the forming of a new ecclesiastical parish, set about providing a mission church for that locality. For this, and all his other building schemes, he made appeals to the various church societies, but in the main, as has been already stated, the bulk of the money came from the pockets of many comparatively poor people, inspired to give by the magnetic personality and unstinted generosity of their friend and Vicar, and his careful teaching on the duty of giving for the Lord's work.

Another useful branch of the work was inaugurated the same year. By the help of two of his licensed readers, Sunday evening mission services for children were begun in one of the laundries in Bollo Bridge Road, and then transferred to the ironing room in Holcombe House laundry in Strafford Road, the same room in which the first services for the Bollo Bridge district were held in 1867.

During the year 1883, when Mr. Dunn had been in South Acton nearly twelve years, the first considerable offer of preferment came to him in the form of an invitation from

Archbishop Benson that he should accept the Bishopric of Nassau. After much earnest thought Mr. Dunn declined, mainly on the ground of the difficulties of securing adequate education for his numerous and youthful family, two daughters and five sons. On his writing to the Archbishop to that effect the latter replied as follows:—

“ADDINGTON PARK,

“CROYDON, 18th Nov., 1883.

“MY DEAR MR. DUNN,

“I thank you much for your letter, and for your visit, too. You have decided, I doubt not, rightly. Your letter will be of use to me.

“With kindest regards,

“Yours sincerely,

“EDW. CANTUAR.”

Mr. Dunn had by no means come to the end of his building schemes, and much was constantly being added to the beauty and usefulness of All Saints' Church and the mission churches. By the time the church celebrated the tenth anniversary of its consecration, the last of the aisle windows had been filled with stained glass, Osborne Road mission church had been added to, and, shortly afterwards, a freehold site within 200 yards of All Saints' Church, on the southern side of Bollo Bridge Road, had been obtained for the future erection of a parish hall to accommodate some 350 people. Had this site not been secured for the church at that time, there was every likelihood of it being utilised for the erection of a public-house.

Before the building of the parish hall was actually taken in hand, another mission for West London was to occupy the minds of the Vicar and his people. At the end of 1884 East London had received the message, and in the early

spring of 1885, just as Dr. Temple was beginning his great work as Bishop of London, the western part of his diocese was to have the opportunity of hearing the Call. Mr. Dunn prepared for the mission with his usual thoroughness and genius for organisation, and great crowds attended the ministrations of the missionary. After the mission the Vicar brought 134 persons of all ages to the Bishop for Confirmation, and several men were added to the ranks of the workers of All Saints', whose return to active church membership was directly attributable to the mission.

It was proposed that the South Acton memorial of this mission should be the parish hall, and a scheme, to cost about £2000, was thereupon set on foot. A striking example of the earnest zeal of All Saints' people, and an illustration of the unity of purpose which actuated clergy and laity alike, was the meeting which inaugurated the scheme. In varying amounts, and in payments extending over periods up to five years, £240 was promised in the room, and by the autumn of next year the hall had been built, and was in use.

One instance of generosity was shown by a comparatively poor man (a tinsmith by profession) who was accustomed to save 1s. a week on a Provident Card (4d. for himself, 4d. for his wife, and 4d. for his children), who said that he would have a second card for the "Parish Hall Building Fund," and that, between them, they would give 1s. a week for as long as it was wanted. This offer arose at the meeting out of the telling of a story of a missionary meeting, at the close of which, after a stirring appeal for help, Squire—— said he would give a guinea and Mr.—— a guinea, and so on; and last of all an old washerwoman stood up and said: "I don't know what a guinea be, but I will give 1s. a week for a year".

Directly the parish hall was built and ready for use it

became the centre of much social activity. As a means of drawing his people together, to get to know them better himself, and to help them to know each other, as well as to assist in paying off the debt on the hall, Mr. Dunn inaugurated a long series of Monday evening entertainments. To see him at one of these entertainments was about as good an opportunity of seeing an ideal picture of priest and people on terms of trust and affection as could be seen anywhere in the land. The Vicar was here, there and everywhere, now leading the applause, when some item in the programme had not received the recognition that a well-meant effort merited, now enjoying some rare bit of fun himself with that hearty contagious laugh that was, of itself, enough to ensure the success of any gathering. His vigilant eye saw everything, and no one left the hall, either before the close or at the end of the proceedings, without a hearty hand-shake and cheery "Good-night" from the Vicar. His whole soul was in what he had in hand, and there was never the slightest hint, by look or word, that he wasn't enjoying himself to the top of his bent, which he undoubtedly was, for he was with his own people, and he wanted nothing better. If, as happened sometimes, the hobbledehoy element at the back of the hall became rather demonstrative, there the Vicar appeared, and not even the roughest dared to play the hooligan in his presence.

Of all the entertainments among the great number that were held in the hall during his time, none was more popular than the children's entertainments. With the help of the masters and mistresses of the day schools these were held once or twice during the winter for the purpose of interesting the parents in their children's work, and to raise funds for the various Sunday schools. For them Mr. Dunn wrote little Fairy Plays, such as "The May Queen," "Kings and

Queens of England," etc., and these gatherings brought together an audience that filled the hall well-nigh to suffocation, so that, oftentimes, performances had to be repeated on a second night.

Mr. Dunn was always on the best of terms with the laundry masters in his parish, a body of men who could do so much to help or hinder the work. If he was unable to get much out of them in the way of actual donations to his various schemes for the betterment of the people, they cordially co-operated with him in many matters, one of which was the annual treat of the Sunday school. One day each summer some forty of these laundry masters lent their vans to convey about a thousand of the children to the Derwentwater meadows, towards the north of Acton, where, for so many years, in conjunction with the mother church of S. Mary's, the annual treat was held. This long procession of vans, filled from stem to stern with the clamour of cheerful childhood, as it wended its way from Bollo Bridge, through the town of Acton to the fields in Horn Lane, was a source of much interest to the dwellers and wayfarers along the road.

Mr. Dunn made a rule of devoting two mornings every week to visiting with the district visitors. He knew every nook and corner of his fast-growing parish and he entered into the joys and sorrows of his people by personal knowledge of their needs. As has been said, "he put himself side by side, metaphorically, with those he visited, and so won their regard and attention even when he reproved them". The story is told of a handsome old parishioner with fine presence and splendid beard who once said to him, "Well, sir, I should like to come to church, but, to tell the truth, I have only the clothes I stand up in". The Vicar's reply was characteristic: "That's hard, but, you see, the evenings are not very light now, and, besides, people with good beards like you and me

can be independent of smart clothes". The Vicar, himself, was a handsome man with an imposing beard, and the comparison soothed the feelings of the man, who was hurt by the remembrance of his own poverty, and it prepared the way for more serious talk.

Another time he was sitting in the home of a young man who had lately left the army. The man appeared quite well, but, so far, had not sought any employment. His pretty delicate wife was supporting the home by working in a laundry. She had been home to dinner, but hurried back to work. The Vicar noted her fragile appearance and said, "Your wife looks ill. I am afraid the laundry work is too much for her". The man murmured something about "looking out for a job to-morrow"—"That's right. I'm sure that when we men are fortunate enough to get a nice little wife like that, we ought not to let her do hard outside work as well as her home duties, if we can possibly help it. You feel that, don't you?"—"I'll go and see my old master this afternoon, sir. I think he'll find me a job. You're quite right, sir, and I thank you."

Once the Vicar was called to see a man who was in a state of despair. Several times he had driven away his wife and broken up the home in wild fits of madness caused by drink, yet he was, when sober, a good husband and a clever business man, well worth saving if it could be done. He implored the Vicar to induce his wife to return to him. He agreed on condition that the man would become a total abstainer. "I shall not be able to keep the pledge, sir. I know I shall break it." Here was possible tragedy. The Vicar so far had not taken any pledge of total abstinence. "Will it help you if I sign with you? Promise this, at least; that you will not touch alcohol without coming to me beforehand to tell me that you cannot do without it, and I will do the same by you." So they made a solemn pact, which was honourably kept.

The family left Acton some time after, but, by this time, Mr. Dunn had seen enough to convince him that as long as he remained in South Acton this was the "only way".

How lovingly he instructed and helped the sick and dying was often proved by the impression made upon their relatives. One man in particular, in spite of former ignorance and carelessness, became, after the death of his wife, a sincere and earnest Christian. His progress was so remarkable that it seemed afterwards like a special inspiration given to prepare him for a sudden call. He passed away suddenly on a Sunday morning with his best clothes laid out, and his prayer-book marked ready for early communion. It was of his wife, a small, rather poor laundry proprietress, that Mr. Dunn once remarked: "Mrs. — is a lady. She has never breathed a word against her husband, though others know that he is far from perfect."

A very poor woman, taken suddenly ill, was thought to be dying. At midnight she awoke from a stupor as of death, and heard what she thought was the voice of an angel praying close to her pillow. At last she opened her eyes, and, "It was our Vicar," she said, "and he was kneeling right down on my dirty floor. It was good of him for I hadn't even swept it, I was that bad."

He could show his indignation and anger to good purpose at times when the occasion demanded it. Once he literally collared a coster selling fruit at the church door at the end of the Sunday afternoon children's service. "How dare you?" he thunderingly began, but softened into, "My man, if you can't earn a decent living in six days, I don't think you'll do it by working seven. At least you have no right to come here and tempt my school children." The man was cowed, but, strange to say, not at all resentful, and this was typical of the way in which the Vicar's rebukes were taken.

Knowing that many of his people, engaged in various capacities in the laundry trade, were earning excellent money, but had not too great a regard for thrift and economy, Mr. Dunn organised a system of weekly collections by his army of district visitors. He also instituted a penny bank and boot and clothing clubs for the school children, allowing 5 per cent. on all savings. Over £1000 was thus saved annually. At the end of the year the money was refunded and advice given as to the best way of dealing with it, and a large proportion of the money was transferred to the Post Office Savings Bank.

People who only knew South Acton from the outside had but little knowledge of the affectionate regard the parishioners had for their Vicar, and were sometimes led to say things which, afterwards, they had cause to regret. For instance, at the General Election of 1885, the Liberal candidate for the Ealing Division had given a too-ready ear to the trumpery tale that none of the poor folk of South Acton would receive any coals or blankets at Christmas from the church if they voted Liberal, and repeated it in public. Mr. Dunn never allowed, if he could help it, a statement of that kind, which might do harm to the church, to go uncontradicted, so he speedily followed it up with a letter to the candidate that the statement was untrue, pointed out that the people who had the gifts were mostly widows, and others who had no votes, and asked him to read the letter at his next public meeting. This the candidate did, amid the pointed remarks of a large number of young men from South Acton who thronged the back of the hall and had come to see justice done to their Vicar and his wife.

The Liberal candidate made but a poor show at the subsequent election, and certainly his want of knowledge of South Acton and its Vicar had led him into an action which must have deprived him of many votes.

CHAPTER VII.

MR. DUNN was so deeply attached to All Saints' Church and parish, and had the welfare of South Acton so much at heart, that it was very difficult to get him to spare much of his time for the work of the Church outside its borders. Little by little, however, the fame of his tireless energy, his phenomenal genius for organisation, and the loving regard of the people for their pastor spread beyond the parish. Those who had preferment in the Church at their disposal, tried, more than once, to get Mr. Dunn to leave South Acton for a more extensive sphere of labour. The most serious of these attempts was that of the Dean and Chapter of Norwich, who, in September, 1886, offered him one of the most important livings in England, that of S. Nicholas, Great Yarmouth.

A huge parish of 46,000 people with six churches served by curates from the Mother-Church, and a mighty fane with seating accommodation for 4000 persons, held out great attractions for Mr. Dunn, who went through a period of much anxiety as to whether he should accept the call or not. Eventually he decided to accept, and one evening wrote the letter of acceptance, but kept the letter over to post next morning. A sleepless night intervened, and Mr. Dunn thereupon decided to remain amid the happy work of his old parish. The "Church Times," in an appreciative article on his great work at South Acton, expressed regret at his decision, and said there were many indications that he possessed "a vast fund of energy and shrewd common-

sense, and the gift of organisation in no common degree, and that had he seen his way to accept the offer, he would have made no unworthy successor to Canon Venables”.

Although the “Church Times” was disappointed, the people of South Acton were hugely delighted at their beloved Vicar’s decision, and a movement was set on foot to make him some presentation as an earnest of their appreciation of his sixteen years of faithful work, and of his determination to remain among them. About 600 people of all ages and conditions contributed to the presentation, and their names were inscribed in an illuminated volume of exceptional beauty. The present consisted of many articles of drawing-room furniture for the adornment of the vicarage, a dessert service and silver tea tray, and included an antique brass clock, fashioned after the style of the famous Marlborough clock at Blenheim Palace.

The following are the terms of the illuminated address:—

“To the Rev. Andrew Hunter Dunn, M.A., Vicar of All Saints’, South Acton, Middlesex, and Mrs. Dunn.

“WE, your Parishioners, and friends living in the neighbourhood of your Parish, desire to express our deep sense of the self-denying and untiring zeal with which you have established and carried on the work of Christ in South Acton for the last sixteen years.

“COMING to the District while as yet there was no permanent Church, and very little organised parochial work, you have been the means of calling out, by influence and example, the Christian efforts by which Church, Parsonage, Schools, Mission Churches and Parish Hall have gradually been built; and of providing efficient parochial machinery by which the spiritual wants of the rapidly-increasing population have been met.

‘WE feel that such work deserves our warmest recognition

and in token of our sympathy with you in it, and our personal love and esteem, we beg your acceptance of the accompanying gifts. It is our earnest prayer that both Mrs. Dunn and yourself may long be spared to continue the work which you have so zealously carried on here, to the Glory of God, and the spiritual good of those among whom you have been called to labour.

“Annunciation of the Blessed Virgin Mary, 1887.”

The work went on growing deeper in its effects and wider in its influence. In the Jubilee Year of 1887 a beginning was made with the building of a new permanent church in the Acton Green portion of the parish, on the plot of ground left for that purpose by the side of the school by Dr. Parry in the early sixties, and on S. Luke's Day the memorial stone was laid by Mr. E. Montague Nelson, J.P., and the Bishop of Dover preached at the service which followed in the little mission church.

Next year Mr. Dunn's activities took another turn. So thickly was the parish becoming populated that it looked as if there would be no green spots to vary the grey monotony, or open spaces to let in sufficient air for the health of the people.¹ In the spring of 1888, in another part of Acton, a public park had been opened. Realising that South Acton would gain but scanty benefit from the open space, and that no part of Acton needed it more, Mr. Dunn urged upon the local authorities the desirability of supplying his parishioners with a recreation ground of their own.

An ideal spot, and one much frequented by the children, was to hand in the piece of vacant land which lay on the south side of All Saints' Church between Bollo Bridge Road

¹In one year three railway stations had been opened in the parish of All Saints'—Acton Green, Mill Hill Park, and South Acton.

and the N. and S.W. Junction Railway by South Acton Station. This was one of the last remnants of that picturesque corn-field which had been one of the beauties of Bollo Bridge. This tract of land was in the market for building sites. To save it for posterity Mr. Dunn bought it, and surrounded it with red brick walls to match those of the church and vicarage opposite. Petitions were organised to give the Local Board the necessary backing, and were largely signed, although there were some who only saw in Mr. Dunn's efforts a desire to improve the surroundings of his church and vicarage.

At length the Local Board decided to purchase the land from Mr. Dunn, and the sum given was exactly that which Mr. Dunn had expended when he bought it two or three years before. When, in course of time, people—especially the children—were reaping the benefit of his far-seeing care for them, his few opponents repented of their misjudgment and confessed that even Mr. Dunn had never wrought a better work.

Early in 1890 Mr. Dunn was impressed, as so many others have been, by the disadvantages under which children labour who attend private schools, and have not the opportunity of receiving definite church teaching. He thereupon arranged a class for such children on Saturday afternoons in the parish room, and gave them the same lesson that had been taught by one of the clergy in the day schools during the previous week, and upon which the children of the Sunday schools were to be catechised next day in church. Mr. Dunn attached much importance to the class, and rarely left it to be taken by anyone else. It had generally an attendance of thirty or forty boys and girls, many of whom, in after years, gave back some of the teaching they had received at the class by their work as Sunday school teachers.

As the last years of the eighties were running their course, South Acton had been rapidly extending its borders. All around, on the land to the east of Newton Avenue (which followed the track of the old church path), in what had been the corn-field, had sprung up rows of small houses occupied for the most part by two families. To meet this growing need, Mr. Dunn erected in Newton Avenue four houses to accommodate two families apiece, on the principle that each family should enter by a separate front door, and that, in all particulars, they should be self-contained flats. These houses were the first of the kind to be built in the neighbourhood—although many builders have since copied them—and were a great improvement on the usual type of house built for one family, but destined, in most cases, to do duty for two.

Across the N. and S.W. Junction Railway the picturesque orchard of old days was disappearing bit by bit, and the roads laid out there were becoming thickly populated. Carrying out his plan of planting the church and its services among the people, Mr. Dunn added yet one more to the parochial mission churches, and in the spring of 1890 a little red-brick building was opened for worship in Fletcher Road. This is the last of the many buildings put up during the twenty years that he was vicar of South Acton¹—first the church of All Saints', then the schools, followed in order by the Vicarage, Osborne Road Mission Church, Parish Room, Stanley Road Mission Church, Acton Green Mission Church, Parish Hall, S. Alban's Church, Acton Green, and the Fletcher Road Mission Church. The first curate-in-charge of

¹ Altogether twelve buildings were put up within the boundaries of the original All Saints' parish during Mr. Dunn's vicariate. They had cost £30,000 and accommodated 2700 worshippers. At Easter, 1892, there were 1200 communicants in these various buildings, and 1400 Sunday school children with 160 teachers on the books.

the latest mission church was the Rev. A. G. H. Dicker, who eventually married Helen, the Vicar's elder daughter.

Space would fail to tell of such undertakings as the Young Men's Institute, Working Men's Club, and guilds and classes innumerable, all founded by Mr. Dunn for the good of the people entrusted to his care. A word, however, must be given to the Infants' Day Nursery, which quite early in its history became part of the parish's organisation. In such a parish, where the large number of laundries necessarily gave employment to hundreds of women, a nursery, where the younger children of such women could be fed and tended at a nominal charge during the working hours, was a great boon, and for years this pioneer of the more up-to-date crèche performed its benevolent work.

It would be difficult to think of any department of church life and organisation which had no place in the arrangements of All Saints', South Acton. As one of Mr. Dunn's successors remarked, "It is almost impossible to think of anything that can be started that has not already been in existence, or still exists, in the parish".

Mr. Dunn had been at South Acton nearly twenty years. Coming events were assuredly casting their shadows before. Looking back, one cannot help seeing that there were distinct signs that the many activities of the years 1891 and 1892 were—quite unconsciously, no doubt—a setting of the house in order. Preparations, under Higher Guidance, were being made for the great change so soon to come upon the parish, which was to test the stability of the work, and the loyalty and devotion of the workers. All Saints' was on the crest of the wave. The communicants at great festivals (there were over 900 on Easter Day¹) and on quiet Sundays

¹ On Easter morning, 1871, there were thirty people at service in the school-church, and fourteen communicants. Since then the population had increased from 4000 to 13,000 in the area of the original All Saints' parish.

alike had never been so numerous. The number of workers in every department was phenomenal. The Sunday congregations at Matins and Evensong filled every corner of the church; so much so, that the churchwardens deemed it necessary, early in the year 1891, to so re-arrange the seats in nave and aisles that, at any rate, fifty additional worshippers could be accommodated.

On 9th August, 1891, Mr. and Mrs. Dunn celebrated their silver wedding.

As the time approached it came to the Vicar's knowledge that his people were thinking of giving to him and his wife a present to celebrate the occasion. He therefore begged, as they had already given them such handsome gifts five years before, that, if this were really the case, they would this time give something of a permanent nature to the church, and he suggested a much-needed western porch.¹ The people's reply was "The church will be all right, but we wish now to give something personal". Knowing Mr. Dunn's love of horses, and his fondness for driving, a pastime of which he could avail himself only on the occasions of his brief annual holidays (for some years he only took about three weeks' rest, and then often came back to South Acton for the usual Sunday work) they suggested a horse and carriage. This gift was accepted, although, as it turned out, Mr. and Mrs. Dunn were not destined to use the horse and carriage for more than twelve months.

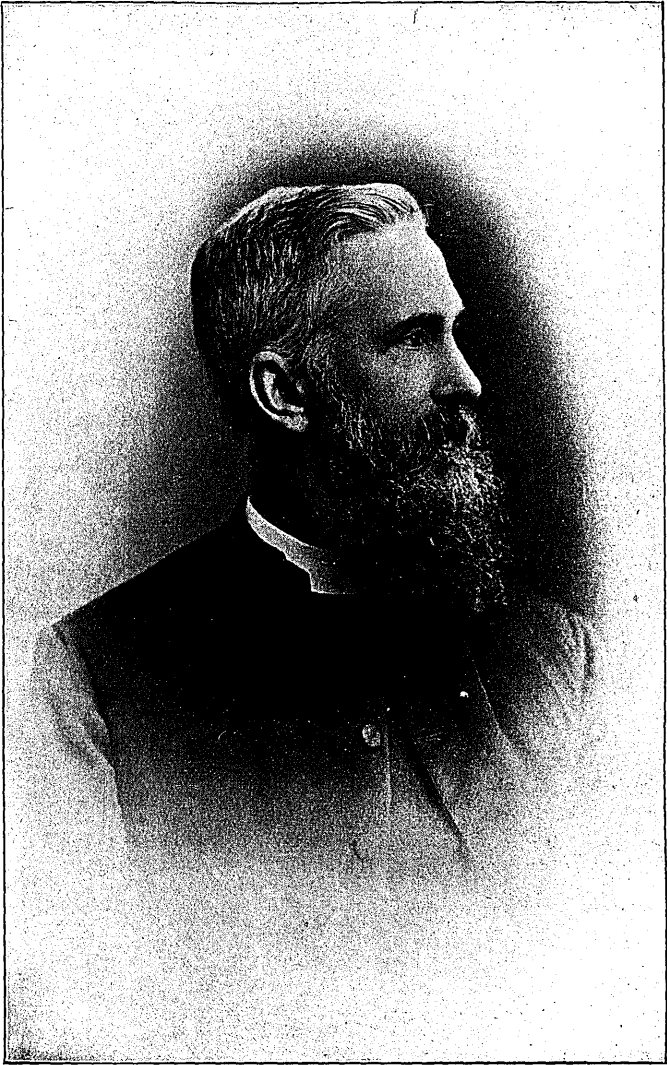
On the last All Saints' Day that Mr. Dunn was to spend as Vicar of All Saints' he dedicated a handsome wrought-iron chancel screen, a noteworthy addition to the furniture of the church, as a memorial to an old church worker.

¹ This porch was erected, as well as the personal present given.

CHAPTER VIII.

THE year 1892 opened in sadness. In January the British Royal Family and Empire were plunged into mourning by the death of the Duke of Clarence, heir-apparent to the throne, and in the same month All Saints' lost by death one of its assistant clergy, the Rev. Albert Gardner Bené, after much able work among the roughest of the people in the lodging-houses of South Acton, and elsewhere. A few more months were to pass by and South Acton was to experience irreparable loss by the removal of its Vicar, the effect of which words are inadequate to convey. That he was bound, at some time or other, to receive such a call that he dare not refuse, was recognised by all, but when the severance came the agony of parting was none the less severe on both sides. That Mr. Dunn felt the coming ordeal was very evident. On being asked by one of his workers, who was out of England on holiday in June, 1892, and had seen in a newspaper that Mr. Dunn had been elected Bishop of Quebec, whether the report were true, the Vicar replied: "Alas! it is too true, and also true that I must go. What it is costing me I cannot describe, but I trust that good may come out of it in many ways."

It might be asked how it came to pass that the fame of Mr. Dunn's work and personality had crossed the Atlantic to far-away Quebec. The circumstances are worth the telling, and just as his coming to South Acton had arisen from what appeared to be a chance meeting in a railway train, so his leaving it, for more extended work, was in the Providence of God brought about by an apparently equally trifling cause.



ANDREW HUNTER DUNN IN 1892

(Photo by Russell & Sons)

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It was always Mr. Dunn's practice to have offerings on the third Sunday in July for the S.P.G. In July, 1888, therefore, he wrote to the secretary of the society to ask if he could send him a special preacher for the occasion. By return came the answer: "Since there are many Bishops in London for the Pan-Anglican Conference, perhaps you would like to have Bishop Williams of Quebec." Mr. Dunn replied, "By all means, send me whom you please. Shall I ask him to come on Saturday so as to save him from travelling on Sunday?" To this the secretary replied: "Do. His address is c/o Canon Thompson, Datchet, Windsor." The Vicar wrote, therefore, and invited the Bishop of Quebec, and offered to meet him at Mill Hill Park Station. This he did, and drove the Bishop to the vicarage. Now it so happened that on that particular Saturday the Archbishop of Canterbury, Dr. Benson, was giving a garden party in honour of the Bishops and others attending the Conference, so that Bishop Williams came straight to Acton from Lambeth Palace. The Archbishop, as usual, received his guests not far from the great gateway of the Palace Yard, and on greeting the Bishop of Quebec Dr. Benson said, "I am afraid, Bishop, you will not meet many of your confrères here to-day; they seem to have gone out of town after our hard week's work". "And I," replied the Bishop of Quebec, "when I have had half an hour of your Grace's delightful party, have myself to get away, for I am going presently to stay with a Mr. Hunter Dunn, as I am to preach at his church at South Acton to-morrow morning for the S.P.G." "How curious," rejoined the Archbishop; "why, if this party had been held last Saturday, instead of to-day, I should have told you, Bishop, that I was going to send this very Mr. Dunn to be the Bishop of Nova Scotia; he would thus have been your opposite neighbour. But this is not coming off, for, after being begged by the Nova

Scotia Synod to send them a Bishop, I received a second cable from the minority of the Synod to the effect that they were a large minority, and that they were eager to have as their Bishop a man who was already on their side of the Atlantic."

It was thus, no doubt, that the Bishop of Quebec came to Acton with the thought that he would like to see what kind of man the Archbishop of Canterbury had thought of as one whom he would like to send, and one who would be likely to do good work in Canada. Hence he was led to make many inquiries. He was greatly impressed with the large number of communicants who attended the 8 o'clock service next morning, and he was also struck by the heartiness of the musical rendering of the 11 o'clock Matins and Celebration; also with the All Saints' Annual Report, showing what large sums were raised during the year. So much was this the case, that, on his return to Quebec, Bishop Williams pressed upon his Archdeacon and others, that if they should find that they could not easily meet with a man to succeed him when he was gone, they would be likely to find the right man in the Vicar of South Acton.

Bishop Williams after leaving South Acton wrote to his host as follows:—

"14 NORTHWICK TERRACE,

"MAIDA VALE, 26th July, 1888.

"MY DEAR MR. DUNN,

"Thank you very much for your kind letter. My visit, I can assure you, to South Acton was one of great enjoyment and has enriched my memory with pleasant recollections which will not fade. I believe the Nova Scotians have a good man, but I wish you had gone for all that, not for your sake, but for ours. Not but what it would have been a very pleasant place *after awhile*. There is much to be done, but the materials are all there. However, that is done, and

the next best thing is that you should come out some day and see us. It is as good a way of getting a holiday as can be had. And when you do come, remember that all the picturesqueness of Canada is to be found in the Diocese of Quebec, and most of it in the city itself, and that a warm welcome awaits both you and Mrs. Dunn there.

“Faithfully yours

“J. W., Quebec.”

When Bishop Williams died, about four years later, the Synod of Quebec, not being able to agree upon a man on their side of the Atlantic whom they could choose to be their new Bishop, remembered the advice of their late Bishop, and by their fourteenth ballot unanimously elected the Vicar of South Acton to the vacant See.

By what might seem to have been more than a mere coincidence, the 29th April, 1892, number of “Church Bells,” which announced the death of Bishop Williams, contained on its front page a portrait of Mr. Dunn, together with some account of his work at South Acton. Copies of this paper were passed round the Quebec Synod during the course of the election.

Mr. Dunn had been asked, during May, 1892, whether, if he were elected, he would entertain the matter. He consulted the Bishop of Marlborough (Dr. Earle), who advised him to write that if he were really elected by the Synod by a large majority he could hardly dare refuse; he also sought the advice of his old friend, Dr. Maclear, with a like result. So when news of his unanimous election came by cable on 24th June, 1892, he could do nothing else but telegraph acceptance.

To say that the spread of the news of their coming loss caused consternation among the people of South Acton, is to give but a faint idea of its effect; yet, the first shock being

over, it was felt that All Saints' had no right to deny to a larger sphere in the Church those great powers of mind and body that for so many years had been lovingly and ungrudgingly placed at their disposal.

As Mr. Dunn was desirous of going into residence in the city of Quebec before Canada was in the iron grip of winter, and as there was to be a Provincial Synod in Montreal about the middle of September, which he was anxious to attend, he arranged to resign the living of All Saints' on 31st August. Meantime there was much to be done to put the parish organisations and finances in as regular an order as possible, so that whoever should be appointed to the living would not find his new sphere of work unnecessarily difficult.

At length the two months of preparation for departure drew to an end. Mr. Dunn's last Sunday as Vicar of All Saints' was 28th August, 1892, the eleventh Sunday after Trinity. Many, now scattered far and wide, look back over the gulf of years and awaken tender memories of the farewell services of that day.

On the morning of that last Sunday Mr. Dunn dedicated the memorial to the Rev. A. G. Bené, which took the form of a beautiful series of frescoes on either side of the Altar around the apse of the Sacrarium. He then preached, basing his sermon on the opening words of the Epistle for the week—so strikingly suitable—"Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand". He thought no words could be found in the whole range of the Sacred Scriptures more suitable for that morning's sermon for they were written by the great Apostle of the Gentiles to a church which he had founded, the members of which he greatly loved. He then proceeded to give what he described as "a



INTERIOR OF ALL SAINTS' CHURCH, SOUTH ACTON (1892)

(Painting by Kathleen Olander)

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short summary of the Holy Gospel as we have it in God's Holy Word" and concluded, "You have been taught these things, and you will be held responsible for these things; you are going on living in the light of these most sacred truths, this most Holy Gospel, full of light and joy".

In the afternoon he did that which, of all his manifold duties, he perhaps loved the best: he talked to the children at their own service, and they talked to him, and he completed the afternoon service by baptising the infants that were brought to him.

The congregation at the evening service was truly a wonderful and inspiring sight. At the earnest request of their congregations, the three mission churches closed their doors for the occasion, the only time such a thing had been known to happen in the history of the parish. A little knot of people gathered round the south entrance of All Saints' on that historic Sunday evening two hours before service time, as early as 5 o'clock, and by the time the doors were opened just before six, that little group of a score or so had swelled to several hundred, until at a quarter-past that hour the church was crowded to the doors, and hundreds only came after that time to be turned away. Mr. Dunn based his sermon on two texts of Holy Scripture, "Thou art the Son of God" (S. Mark iii. 11.) and "Jesus Christ, the same yesterday, and to-day, and forever" (Heb. xiii. 8). He touched but slightly on the coming parting. He reminded his hearers that "The very chiefest characteristic of the life of which we have any experience is change, constant change," and that "there is nothing fixed and unchangeable but God". "Nothing is more certain than this, that beauty fades, and strength decays, and fame departs, and riches take to themselves wings, and men are moved from one place in the world to another". "It is evident, therefore, that we must

not give all our thoughts and energies to the fact that you and I are called upon to part. No, we must give all our thoughts and energies to something higher, to something more important than the mere providential circumstances which surround our being. It is true that you and I, dear friends, have spent together many happy hours, and it may be true that I have been permitted to be helpful to some of you, even as you have most certainly been a great help to me, for I have learned more from you than from the whole world of books. It may be true, and it is true, no doubt, that you and I 'love one another,' as S. Peter directs, 'with a pure heart fervently'. All the more reason, dear friends, why we should take care to set our heart upon the unseen God—all the more reason why we should plant our foot firmly upon the 'Rock of Ages,' knowing that, if we do so, although we may be separated by miles of land and sea, we shall be still one in Him who is our All . . . and presently when the barriers of time and sense are thrown down, we shall be permitted to meet again, and to joy before God, even for ever and ever."

It was all very characteristic of Mr. Dunn's preaching: very kindly, very simple, full of sympathy and tenderness, and behind it all the impressive personality of the man, which makes the merely printed word but inadequately convey the telling effect of the message as given by him. He took his hearers into his confidence, and spoke to himself as well as his congregation, as he reminded them of their privileges, their duties, and their responsibilities.

On Monday afternoon and evening a general invitation was given to parishioners and other friends to call at the vicarage for a few words of personal farewell with the Vicar and his family. Then came the parting gifts. The members of the South Acton Working Men's Club and In-

stitute presented their friend and founder with an illuminated address. The Sunday school children gave him a gold seal engraved with the arms of the See of Quebec, quartered with those of the Bishop-Elect and surmounted by a mitre, and the choir a large portrait of the clergy and choir. Miss Dunn was also the recipient of a gift from her large Bible class of girls, for it is worthy of mention here that all the members of the vicarage family were as keenly alive to their parochial duties as was Mr. Dunn himself, which tended to intensify the feeling of loss that was being sustained by South Acton.

The presentation of the great gift from the parish and congregation took place in the Parish Hall on Tuesday evening, 30th August. The Rector of Acton, the Rev. C. M. Harvey, once again came forward as chief spokesman and handed the gifts. Mr. Dunn was given for his new diocese a pastoral staff, and for himself an episcopal ring and pectoral Cross. To Mrs. Dunn, as some slight token of appreciation for her devoted work in the parish, a gold bracelet set in moonstone and diamonds, and to Miss Dunn and Miss Chrissie Dunn, each a bracelet, set in pearls and diamonds.

In his speech of thanks Mr. Dunn stated that a gentleman had called upon him that afternoon, to whom had been offered the living he was about to vacate, and that he seemed inclined to take it, and that if he did, he felt sure he would carry on the work and traditions of All Saints', and maintain that old bond of fellowship and good-will with the mother church of S. Mary, and the other churches in Acton, which had always been so outstanding and notable a feature of their parochial church life.

Mr. Dunn's visitor, who was the Rev. James Macarthur, Vicar of S. Mary, Tothill Fields, Westminster, eventually

accepted the living, and carried on the great work with enthusiasm and with a genius for leadership—filling the place vacated by Mr. Dunn in the hearts and affections of the parishioners of South Acton—in a way that few other men would have been found capable of. After five years at South Acton, he was appointed Bishop of Bombay, and is now the beloved and venerated Bishop Suffragan of Southampton.

A Liverpool vicar had offered Mr. Dunn and his family his church for a final Celebration of the Holy Communion on the Thursday morning before setting out on their sea journey. Mr. Dunn was much touched by the thoughtful and kind offer, but preferred to join in the great act of worship and Communion in his own church with his own people. At the 7 a.m. Celebration at All Saints' on the Wednesday morning, as large a congregation assembled to receive the Bread of Life from their beloved pastor as was the case, often-times, on a great festival.

Then came the departure. Late that night Mr. and Mrs. Dunn, with their two daughters and five sons, with several domestic servants, set out on their long journey. A great crowd congregated in Palmerston Road, and blocked the entrance to South Acton Station, and many affecting scenes took place as the travellers pushed their way through the throng, and as the train started. Some of the leading church-workers accompanied them to Willesden Junction. Save for the travellers and this little band of faithful friends who remained to see them off, the platforms of the Junction were well nigh deserted, which intensified the effect produced by the resounding cheer as it reverberated through the station when the midnight express sped out into the darkness on its journey northward.

It was a quiet little company that walked across the fields to Acton under the stars in the first hour of that

September morning. They knew that things would not be the same to them as in the happy days gone by. A chapter in their lives had closed, and they felt the solemnity of the closing.

Among the many letters received by Mr. Dunn on his leaving South Acton we select the following extracts. The first from a lay helper :—

“I have before me at this moment two letters which I have received from you and dated, respectively, 30th July, 1872, and 15th August, 1892. They are, in fact, your first and last letters to me. The former one is in reply to one I wrote to you offering to do anything in my power to help you in the work you had then just commenced. The other letter tells me of the termination of that work. While I beg most sincerely to congratulate you upon your promotion to the Episcopate, you will permit me at the same time to express to you my gratitude for numberless acts of kindness during the years it has been my privilege and pleasure to work under your able and good direction, and for your ever-willingness to counsel and bear with me in times of difficulty and despondency.

“Nor would I omit to express to you my thorough appreciation of all the spiritual privileges which you have placed within our reach, for although it is quite true that my Church character was formed before the days of All Saints', South Acton, and that the services there have never quite come up to my modest ideal, yet I owe to you more than it is ever possible to express for the way I have been built up and strengthened in our most Holy Faith.

“May God reward you for all your care and earnest work, and pardon us for all our imperfections and misusings of His Grace.

“I cannot express to you the sorrow and regret I feel at

your departure from amongst us, but rejoice to know that distance cannot altogether break ties of love and affection."

From former worshippers at All Saints':—

"Having seen in the 'Morning Post' your acceptance of the Bishopric of Quebec I feel it my duty to write and thank you for the many benefits I have received from your instructions. I am thankful to say I have been blessed with good parents and brought up to the teaching of our beloved Church, still I always feel that the plain Bible teaching received at 'All Saints' was the turning point in my life. I can also say the same for my dear sisters."

"Somehow your going away seems to bring the past and the happy All Saints' days so vividly to remembrance, and long as I live I shall never forget one who was for so many years my Vicar, nor the long list of his kindnesses to me and mine."

"I can never forget how dearly I loved your beautiful services at All Saints' Church in 1874 to 6: they seemed to awaken in me a *true* sense of the value of real Church teaching, and Church comfort for all."

Among the higher dignitaries of the Church who wrote to Mr. Dunn was the late Ven. William Sinclair, at that time Archdeacon of London, who said:—

"Your admirable work of organisation and conciliation in South Acton will be the best possible preparation for the larger and more important sphere. You have conferred a great and lasting benefit on the Diocese of London in implanting the Church of Christ so strongly in your large and important suburb; and I feel sure that the Colonial Church will owe you an equal obligation."

The following from the late Mr. H. W. Temple, lay-reader at Stanley Road Mission Church, is a fitting ter-

mination to this record of twenty-one years' ministry. He wrote :—

“I am convinced that if we had more parishes worked as you have worked All Saints', the English Church would be a far greater power in the land.”

PART II.

FOREWORD

BY THE MOST REVEREND GEORGE THORNELOE, D.D., ARCHBISHOP OF
ALGOMA.

HE was a man whom we feel it a privilege indeed to have known, and a blessing to have known so intimately. His kindness we can never forget. His truly Christian example will be a precious memory, and his whole-souled devotion to the Church of his Saviour will remain an inspiration. He has gone to his rest, and his going was peace. Great in his life, his death also was great; on the wide sea, typical of God's mercy, in sight of the Home Land, he passed to the Great Father's Bosom.

CHAPTER I.

IT was a far cry from modern and prosaic South Acton to historic and romantic Quebec, "one of the few really famous spots in the world," as the present Bishop of London once described it. It is the purpose of the second part of this memoir to show how Andrew Hunter Dunn, at the age of fifty-two, became Quebec's fifth bishop, and faced all the changed circumstances in which he found himself, with characteristic courage and cheerfulness, and withal an unflinching faith, and emerged triumphantly from the ordeal.

It would not be possible, within the limits of this memoir, to give anything like a full and adequate survey of the Anglican Diocese of Quebec, nor a complete account of its 125 years' history, but some slight description of the country embraced by its boundaries, and of its people and their occupations is essential, in order to give an idea of the work which Mr. Dunn had been called upon to undertake.

When the diocese was constituted in 1793, it embraced all the discovered land of Canada, but since that time it has been divided, and sub-divided, into many separate dioceses. So late as 1843, its area was so vast that Bishop George Jehoshaphat Mountain, the third Bishop, on one of his episcopal journeys travelled—for the most part by canoe—1800 miles westward from the city of Quebec ministering to Indians, half-breeds, and a few white people along the Red River and around Fort Garry, all within his own diocese. Even now, after so many divisions have taken place, it is

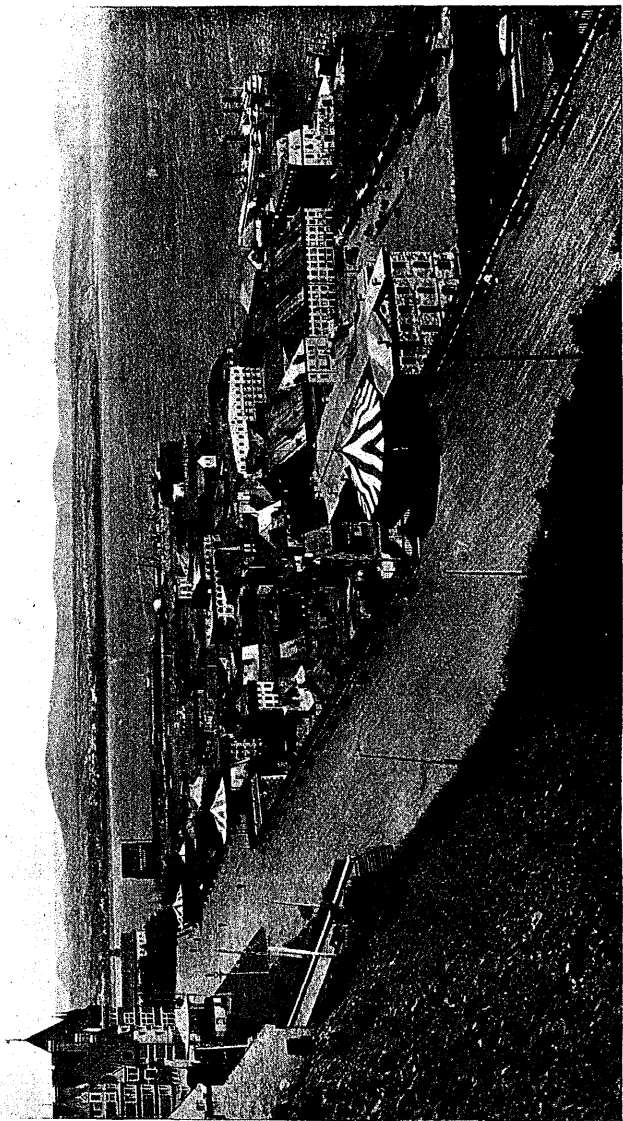
some 800 miles from the Atlantic Coast to where the Quebec Diocese joins the Diocese of Montreal. From north to south it is, at its widest part, 350 miles, but it is considerably narrower elsewhere.

Though large in area, its population is comparatively small, and an overwhelming majority of the people is French Roman Catholic. The Anglican Church numbers only about 23,000 souls, but there is some satisfaction to be obtained from the fact that, although the call of the great North-West has drained the diocese of much of its English-speaking population, the membership of the Anglican Church has somewhat increased, due, in a measure, to converts from Protestant bodies of Christians.

The main divisions of the diocese may be described as the City of Quebec, S. Maurice, Megantic (including S. Francis Deanery in the eastern townships), Gaspé Coast, Labrador, and the Magdalen Islands. Each of these districts has its own characteristics and peculiarities, and its own special problems.

In Quebec city itself, full of "vivid and enduring memories," with its unrivalled position and romantic past, the Roman Church reigns supreme, and the Anglican Communion is but small in membership compared with her powerful and influential sister. The Anglican Church population is estimated at about 3500, who are scattered over the five parishes into which the city is divided. Nearly all the leading and influential business men in the city are English, and this is the case generally throughout the diocese. It is estimated that in Quebec city only one in eight is an English-speaking person, and of this small number, the majority is Irish Roman Catholic.

The S. Maurice district consists of one country town—Three Rivers—on the St. Lawrence, and is the part of the



QUEBEC FROM THE CITADEL.
(Photo by E. N. U.)

Quebec Diocese which lies nearest to its neighbour of Montreal. There are also four rural parishes, where the populations are small, and tending to decrease, and four mill towns, which sprang into existence for the lumber trade during Bishop Dunn's Episcopate, where, although the numbers are larger, the work is difficult, owing to the shifting character of the population, and the comparatively small number of Communicants. The whole district numbers about 1500 souls.

The Megantic district—which includes Thetford Mines—consists of the small town of Levis, opposite Quebec, a holiday resort on the right bank of the St. Lawrence, whose Incumbent visits many scattered people, and four large country parishes. All of these, with the exception of Thetford Mines, are farming districts, and the Anglican Church population is estimated at about 1660. There, again, the English-speaking population is slowly decreasing.

The S. Francis Deanery, in what are called the Eastern Townships, is divided into four rural Deaneries. Here there are thirty parishes, with the city of Sherbrooke as their centre. All around are country towns and villages, and farming is the predominant industry. The Anglican Church people number about 11,150, but, again, the same story has to be told of a decreasing English population. In this Deanery is the University of Bishop's College, Lennoxville.

Further eastward is the Gaspé Coast with its eight parishes around the Baie de Chaleurs. Although this district is far from Quebec and the Eastern Townships, it is, in many respects, the strongest part of the diocese, and several new missions have sprung up during the past few years, but the tendency is for the young people to leave and go into the big Canadian cities. Farming is the prevailing occupation, but the fishing industry engages the attention of a considerable section of the inhabitants. Gaspé Basin itself is a

health resort, and attracts many visitors in the summer-time from Montreal, Quebec and other Canadian cities, as well as from the United States. The Anglican Church numbers about 4400 adherents.

The Labrador and the Magdalen Islands are the missionary districts of the diocese, and of the widely-scattered fisher-folk in the vast area embraced by these districts, the Anglican Church has about twelve hundred members, whose numbers are practically stationary.

From this short survey of the diocese, it will be gathered that, generally speaking, the Anglican Church population is likely to decrease. In many parishes—in the Eastern Townships, for instance—it almost invariably happens that when an English family dies out, or removes to go West, or elsewhere, a French family takes its place. The tendency in this direction is materially helped by the authorities of the Roman Church, who assist their people to buy farms as they fall vacant.

This shrinkage of the English population is one of the outstanding difficulties which those who have the direction of the affairs of the diocese are called upon to face.

To this mere outline of the various divisions of the diocese must be added an equally brief sketch of the first century and a quarter of its history.

The first considerable number of settlers of British ancestry who came to Quebec, after it had finally passed out of the possession of France, were those loyalists who crossed the border of the American Republic at the close of the Revolutionary War.

One of these early settlers was the Rev. Charles Inglis, whose Church of the Holy Trinity in New York had been closed because of his consistent loyalty to the British Crown. In 1783 Dr. Inglis removed to Halifax, and, four years later,

he was consecrated Bishop, his jurisdiction extending over a vast territory which, for five years, included what is now the Diocese of Quebec. When a separate diocese was formed in 1793, having Quebec as its See City, Dr. Jacob Mountain, Vicar of Brockden, and Prebendary of Lincoln, was appointed first Bishop. After a voyage of thirteen weeks across the Atlantic he reached Quebec upon All Saints' Day, and his arrival was warmly welcomed by the authorities of the Roman Church in the city, for we read that Dr. Mountain was received by Monseigneur Briand, the French Bishop, who warmly embraced him, and said, "It is high time, Monseigneur, that you came to look after your people".

For thirty-two years Dr. Jacob Mountain laboured with true Apostolic zeal in his immense diocese, and was followed by the Hon. and Rev. Charles James Stewart who has been described as "the boast and blessing of the Canadian Church". He had already done glorious work as a missionary in the Eastern Townships. To him succeeded in 1836 George Jehoshaphat Mountain, a son of the first Bishop. During his Episcopate the whole of the Province of Ontario was taken off his hands by the formation of the Diocese of Toronto, which has since been divided, and sub-divided, into six different dioceses. This still left Bishop Mountain with the whole of the Province of Quebec, i.e. the whole territory now presided over by the Bishops of Quebec and Montreal.

In 1850 the Diocese of Montreal was constituted, which left the Diocese of Quebec as it still remains.

Dr. Jehoshaphat Mountain's powers of organisation were extraordinary, and his missionary journeys were on a truly stupendous scale. After his death in 1863 came James William Williams, the first Bishop of Quebec to be freely elected by the clergy and laity of the diocese—his three predecessors having been appointed by the Crown, and his wise

rule over the diocese lasted twenty-nine years. This then was the heritage to which Mr. Dunn had succeeded.

With his wife and family of two daughters and three younger sons, Mr. Dunn left Liverpool on 1st September, 1892, in the R.M.S. "Labrador," and landed in Quebec on Sunday morning, 11th September, and was met by the Venerable Archdeacon Roe, and others. One of their first acts was to attend Matins at the Cathedral of the Holy Trinity—that Cathedral which, in the years to come, was to benefit so greatly by the kindly advice and tactful persistence of him who was about to be made Chief Pastor of the diocese. In the evening the Cathedral service was again attended, and a note taken at the time by one of the Bishop's family says: "Only about twenty people present; what a change after our dear All Saints'".

Two days later Mr. Dunn went to Montreal, where on 18th September, in Christ Church Cathedral, he was, with much solemnity, consecrated Bishop.

The Church people of Quebec were disappointed that the consecration was not held in their own Cathedral. Efforts had been made with a view to this being done, but there were difficulties in the way. At the time of Mr. Dunn's arrival in Canada the Metropolitan, Dr. Medley, Bishop of Fredericton, had just passed to his rest, and Dr. Lewis, Bishop of Ontario, was Acting Metropolitan: moreover, the Provincial Synod was in session in Montreal, so everything pointed to the greater convenience of the consecration being held in that city rather than in Quebec.

It was in many ways a notable service, and was described in the Canadian Press as "without doubt the grandest function which has ever taken place in a Church of England edifice in Canada". Besides the eight consecrating prelates—those of Ontario, Montreal, Toronto, Fredericton, Nova

Scotia, Niagara, and Huron, with the Bishop of Milwaukee of the American Church—there were upwards of a hundred priests in the procession. Dr. Sweatman, Bishop of Toronto, was the preacher, and speaking of the Bishop-elect, he said: "In the administration, during a long course of years, of a populous parish near the great Metropolis of England, he has put into practical exercise, and developed in a notable degree, those gifts and powers which distinguish the successful parish priest. . . . Devoted with entire self-consecration to the work of winning souls for Christ, he has been signally honoured of God by the reward of many—who shall say how many?—added to the Church through his prayers and faithful teaching, who shall rise up and call him blessed."

Returning to Quebec, the newly-consecrated Bishop was enthroned in his own Cathedral, and two days later held his first Ordination. Thus began what were destined to be twenty-two years of extraordinary activity and tireless energy, which in a hemisphere priding itself on its capacity for "hustle" were remarkable, and so impressed one of the "Fathers in God" of the Sister Church of the United States that he could only liken Bishop Dunn to a "consecrated whirlwind". Added to this forcibleness, was a gentle and fatherly manner, combined with true spirituality, which noticeably deepened and broadened as the years went on.

The Bishop, within a few weeks of his consecration, issued a pastoral letter to his people respecting a suitable and permanent memorial to his predecessor, to be called "The Bishop Williams Memorial Mission Fund," the interest of which was to go towards the maintenance and extension of the work throughout the diocese. He mentioned that the City of Quebec had taken up the matter with enthusiasm, and that nearly \$13,000 had already been subscribed. The Bishop set about the scheme in his usual practical and

business-like manner, and thus early in the new Episcopate more than one influential layman expressed his pleasure at their having so good a business man for their Bishop.

Before the Bishop's first month in Canada was completed he set out on a tour of the Eastern Townships. This was the first of the long list of many similar tours he was destined to make throughout the length and breadth of his vast diocese. These, naturally, entailed an enormous amount of travelling in every conceivable kind of conveyance, and in all sorts and conditions of weather. Risks of many descriptions had to be taken, and often the accommodation for the Bishop was of the humblest and plainest character, but he faced it all with cheery optimism and unquenchable good humour.

Everywhere he found evidences of the late Bishop's wise rule and loving care for his scattered flock. Everywhere, too, he met with unbounded hospitality and warm welcomes. At the first village church he visited, on S. Michael and All Angels' Day, 1892, he confirmed a man and his wife. The man (a Canadian) had been for many years a Congregational minister in Constantinople, but had been led, through reading and study, to seek Confirmation. He was also ordained to the Diaconate three days later, and was placed in charge of a country mission. During this tour the Bishop, besides visiting many country parishes, made his first acquaintance with Compton College for young ladies, a diocesan school in which he ever after took the deepest interest.

The Bishop, too, paid the first of many visits to Bishop's College, Lennoxville, one of the glories of the Quebec diocese, which was to benefit so materially by the Bishop's help and counsel, as well as by his generous gifts. A special service was held during the Bishop's visit, and he dedicated the beautiful College Chapel of S. Mark, which had been re-

built after a most disastrous fire. The Bishop, on that occasion, received from the University of Lennoxville the D.D. degree. He subsequently was given the same degree by his own University of Cambridge; this had been postponed as his departure from England had taken place during the Long Vacation.

It pleased the Bishop very much during his wanderings through the country villages in this autumn time to find that for week-day morning Harvest Thanksgiving Services at which he preached, farmers and their men left their work and came to church, and at one place employer and hands from a factory also suspended their labours for a like purpose. Writing in the "Mission Field" an account of the impressions he had formed of this his first Episcopal tour, he said he was struck, first and foremost, with "the warm-hearted kindliness of every one, everywhere," and also that "in the face of a powerful Roman Catholicism, the clergy and people were, for the most part, strong Prayer-Book Church-people".

The Bishop began quite early in his Episcopate the custom of presenting each confirmation candidate with a copy of a little book of devotion which he had compiled, entitled "Our Only Hope," and which bore the sub-title of "A few earnest words addressed to those who have been confirmed, together with certain good and useful helps towards Public Worship and Private Prayer". It contained many practical and helpful hints—just those little kindly suggestions which the average young communicant would understand, and which, because of their simplicity and obviousness, are often over-looked by spiritual instructors. By the end of his Episcopate, he had given away over 20,000 of these useful little books. Naturally, a busy life such as the Bishop led, both in the old country and in Canada, did not allow of much opportunity for literary work, but, in addition to this book, he was the author of a Manual of

Prayer for Children, entitled "Helps by the Way," and a book for older folk, "Holy Thoughts for Quiet Moments".

On the first All Saints' Day that the Bishop spent in his diocese, he was called upon to consecrate the beautiful church of S. Matthew, in Quebec. This church had already made interesting history, for in some form or other it had been in existence for seventy years. In 1822 Bishop George Mountain had begun Sunday evening services in a large room in a wooden house occupied by the sexton in the burying ground. The congregation grew, and all the rooms of the house had been thrown into one, and other "improvements" were made. About 1830 a sort of transept was added. This queer little place was burnt down in 1845, and, four years later, a plain stone church took its place, which, in the seventies, during the ministry of Charles Hamilton, afterwards Bishop of Niagara, and later Archbishop of Ottawa, was succeeded by the present handsome building. Certain legal difficulties had hitherto stood in the way of the church's consecration, but these being removed, there was nothing to hinder the sacred edifice from being solemnly set apart as a House of God for ever.

It is not surprising that S. Matthew's always held a warm place in the affections of the Bishop, for not only by its history and growth did it remind him of his work at All Saints', South Acton, but it had consistently set a bright example in the old city of Quebec as a model of what an Anglican church should be, in the midst of a large population of Roman Catholics on the one hand, and some extreme Protestant partisans on the other.

For fifty years S. Matthew's had loyally carried out the Church's rule of daily services throughout the year, and had restored the Holy Eucharist as the proper distinctive service on the Lord's Day. The services were always congregational, and their beauty and dignity attracted many people.

CHAPTER II.

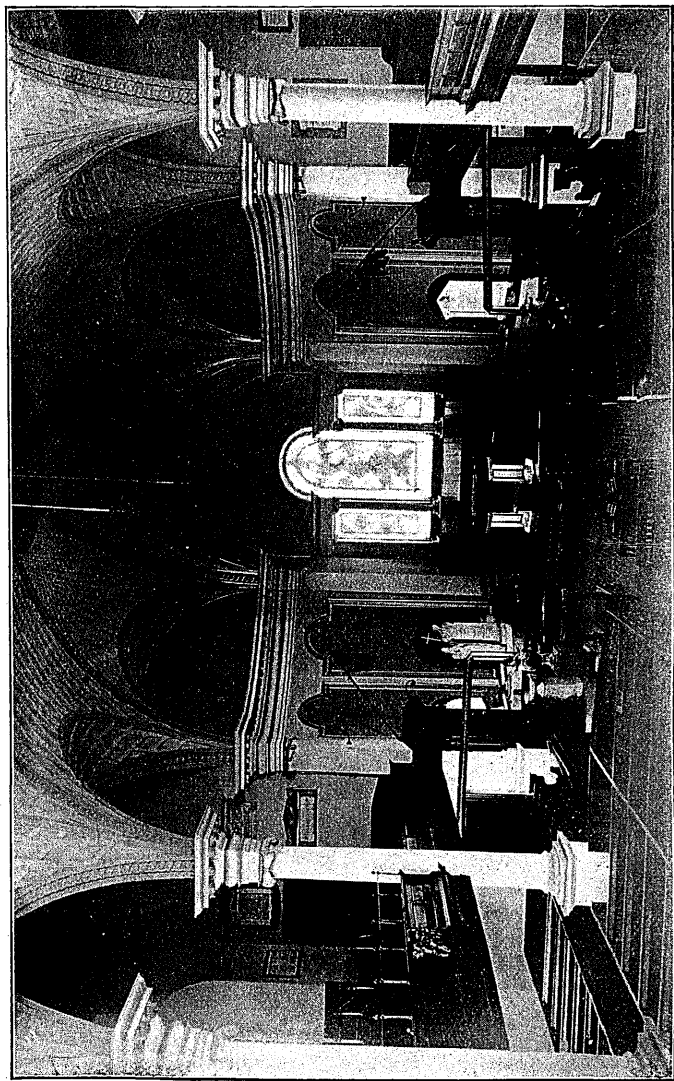
THE vigour of the work and dignity of the worship at S. Matthew's, threw into contrast the services at the Cathedral, which, at the first, were a cause of regret and disappointment to the Bishop, who felt that much was needed to make them at all worthy of the chief church of the diocese, and he soon set about using his powers of persuasion to secure a more creditable state of things.

The Bishop, wherever he went, in towns or scattered country villages in his diocese, soon found that earnest hearty services were well-nigh the invariable rule, even when the material available was but scanty, but in his own Cathedral he felt keenly the coldness and deadness of the services there. On Sunday mornings there was a fair congregation, who, however, took practically no audible part in responding, and in the evening, as has already been noticed, there was but a handful of people present. An unsurplised choir of ladies and gentlemen sat in the western gallery. The Altar had but one frontal, which had been at one time very handsome, but its gold ornamentation was now black with age. There was no credence table in the Sanctuary, no Cross upon the Altar, and no other ornaments, save the solid silver candlesticks (part of the plate given by King George III), which were placed upon the Altar on Sundays, but were put away in the safe during the week. The font stood outside the Altar rails on the north side, and the Bishop's throne filled a similar space on the south. The pulpit, which was

on wheels, occupied the centre, completely blocking out the view of the Altar. When Bishop Williams preached in the Cathedral he had the pulpit wheeled to the north side, and Bishop Dunn adopted the same plan. The pulpit, when it occupied its central position, was flanked by two antique stoves, the clergy stalls being on the extreme northern and southern sides. The prayer desk was on the north-west side of what, in ordinary cathedrals, would have been the choir—the officiating minister facing the congregation—and the reading-desk matched it on the south-west side. The central passage of the nave was taken up by the seats of the scholars from the orphan schools. The whole appearance of the Cathedral suggested the very earliest days of the nineteenth century, rather than those near its close.

Better days were, however, about to dawn. The Bishop ascertained that the Cathedral had been committed as a trust to the Bishops of Quebec—a trust expressly continued when the Cathedral was lent by letters patent to its congregation, and became also a parish church. When the Cathedral, which had been built by King George III at his own expense, was consecrated on 28th August, 1804, there was a surpliced choir, but this, with the choral service, had been dropped in 1845, on the pitiable plea that “a clergyman could not be found to conduct the choral service,” but perhaps the real reason for their discontinuance was similar to the objections now put forward for their revival, viz. that they were Romish innovations.

Bishop Williams had agreed with the rector and churchwardens in 1888 that “Solemn Daily Worship of Almighty God according to the use of the Church of England in all the Cathedrals from time immemorial” was to be revived in the Cathedral, and now Bishop Dunn made various propositions, first to the select vestry, and afterwards to the worshippers



THE CATHEDRAL OF THE HOLY TRINITY, QUEBEC (1892)

(Photo by F. C. Würtels, Esq.)

as a body, leaving it to the Dean to accept the whole, or part, as he, in his judgment, thought to be best. An especially serious stumbling block to the usefulness of the Cathedral was its system of pew rents and appropriated seats.

Chiefly through the Bishop's influence, these and other propositions were, in course of time, carried into effect, but it was a slow business, and many things had to be done, in a variety of ways, to overcome the conservatism of the Cathedral congregation before much change for the better was brought about.

Whenever the Bishop—under the powers vested in him by the agreement of 9th June, 1888—had the opportunity of showing what an Anglican Cathedral was capable of, he seized it, and gradually opposition was overcome, and the improvements made.

One such opportunity presented itself in June, 1893, when the diocese celebrated its centenary. The festivities, which were held in connection with that event, began with a great service in the Cathedral on 1st June, and people, who, perhaps, had never seen a Cathedral service at anything approaching its best, had an opportunity of witnessing its capabilities.

The Cathedral was fortunate in having, in Mr. E. A. Bishop, an organist of exceptional ability, whose sympathies were entirely in the direction desired by Bishop Dunn. He was an old Norwich Cathedral choir boy, and had, when quite a youth, played the organ there, so that he gladly welcomed any change that would bring the services more into accordance with Cathedral use.

Much had been done for the occasion to improve the appearance of the Cathedral. The Altar, with its new frontal of white and gold, and decked with choice flowers, was hardly recognisable to those who were familiar with it in its every-

day setting. A surpliced choir occupied the chancel, taking their seats after procession with the bishops and clergy from the church hall and through the centre of the Cathedral. There were four visiting Bishops present—Ontario, Niagara, Nova Scotia, and New York—and Bishop Dunn at that great service must indeed have dreamed dreams and seen visions of what that sombre old building might be in the days to come; in fact, at the close of the centenary celebrations, he said he was “sure that certainly not less than hundreds of people had spoken to him in congratulatory terms of the grandeur of that morning’s musical service in the Cathedral. It had been demonstrated that first-class musical services could be held there. Having an excellent choir, they had all the material for it. It would be a great pity, if, in the future, there were not often such services. I want all the services in the diocese to be improved, and the Cathedral should lead the way.”

As an outcome of this the Bishop made certain propositions to the Dean and congregation, which resulted, in the following November, in the choir being brought down from the west gallery to the body of the church. The morning service was read as hitherto, but the evening service was chorally rendered, and from the following Whit-Sunday a surpliced choir was permanently formed, retaining, however, the assistance of the ladies, for whom seats were arranged one step lower to the west side of the surpliced choir. With this combination a high standard of efficiency was maintained.

A very special feature of the Cathedral Centenary Service was the powerful sermon preached by Dr. Potter, the eloquent Bishop of New York, from the text “Joseph is a fruitful bough by a well, whose branches run over the wall”. He made striking allusion to the inherent qualities of the British

race, "developing in her island home the highest and finest type of national and domestic life which has ever adorned the world". He traced the history of the Anglican Church in the New World, and the glorious leaders who had helped to make that history, and foretold in glowing language her power in the future. "Men and brethren, a past so memorable and so honourable calls for a future that shall be worthy of it. . . . In a day of many rival voices, and sore and needless divisions, she offers in her Catholic Creeds, in her Reverend Liturgy, in her Historic Ministry, in her practical flexibility and adaptability, a home to which, I venture to predict, sooner or later with you, as already it is with us, men's faces, and men's feet, will more and more largely turn."

At the banquet later in the day Bishop Potter again spoke, and congratulated the Diocese of Quebec on "the possession of the present Bishop with his inexhaustible capacity and rare ability". He concluded his speech with the well-known anecdote of the old woman who endeavoured to get into a church when the congregation were just leaving. "Is it all done?" she asked. "No, it is not all done," was the reply, "It is all *said*, but it still remains to be *done*." "Here," Bishop Potter added, laying his hand upon the shoulder of the Bishop of Quebec, "it is both *said* and *Dunn*."

Bishop Dunn made an important announcement during the centenary celebrations. He said that it had been decided to give up the annual grant of some £900, which had hitherto been received from the S.P.G., in order that the money might go to poorer and weaker dioceses.

At the Bishop's first Synod he delivered a characteristic Charge—practical and sensible—giving just the advice which his hearers would not fail to appreciate, and in most cases do their best to carry into effect. He had been nine months in the diocese, and his alert and watchful eye had already noted

its strength and its weakness. He foreshadowed the forming of a Lay-Helpers' Association—male and female—from the male branch of which lay readers could gradually be appointed, and by whom he hoped to supplement the work of the students of Bishop's College, Lennoxville, in conducting services in remote country districts. He felt little progress could be made until each mission had, at any rate, one service a week, and a celebration of the Holy Communion at least once a month. He had very practical things to say of the methods of conducting the services. He said, "It matters little whether the service is sung or said, but it *does* matter whether the minister and people are alive or dead, it *does* matter whether the minister throws his whole heart and soul into versicles and prayers, and whether the people respond with one heart and voice".

He had arranged for one of the leading organists and choir-masters in the diocese—with the consent of the parochial clergy—to visit many of the parishes in the Eastern Townships to give practical demonstration of what might be done, so that the people might be educated to take their part in responses, psalms and canticles, as well as in the hymns. He also had some useful advice as to the Prayer Book's indication of Morning and Evening Prayer throughout the year, and celebrations of Holy Communion on all Sundays and Holy Days. He mentioned that the absence of a Credence Table in many churches made it impossible for the rubric as to the Oblation to be strictly carried out, and made meaningless the words referring to them in the prayer for the Church Militant. He had been surprised to find that the service for the Churching of Women was but seldom used. He wished all marriages to be celebrated in church, and not, as was sometimes the case, in private houses, turning the solemn service into "a mere drawing-room show".

Then followed some exceedingly practical and helpful advice to the clergy as to their work among the children in the day schools, and valuable hints as to their preaching. He summed up thus: "My Reverend Brethren, the progress of your work for God will depend, if you are in earnest, on these two things, (1) upon the consideration you show for those who differ from us, and (2) upon your personal visitation. . . . I ask no one to say that dissent or schism is a matter of no consequence, but I do ask all our clergy to have a kind word and a kind face for those who differ, of every kind. I do ask you not to pass by their houses from year's end to year's end, as if these our brethren according to the flesh were not within our care at all, and I do ask you to do just for these people every favour that lies in your power.

"And now, lastly, my Reverend Brethren, as to your own personal visiting of the whole of the flock committed to your charge I make bold to say that more depends upon the vigour, the system, the diligence, the self-sacrifice with which you go on from week's end to week's end, and from year's end to year's end, with your visits to the homes of your people than upon anything else. A man may be a poor reader and preacher, but if he is a good visitor, if the interests, the joys and sorrows of his people are his, as well as theirs, that man will succeed where the more highly gifted man will fail. The man who shuts himself up in his house and cultivates his heart and mind may do something, but the man who gives a large portion of his time every day to visiting his people, with a due remembrance of his office, until he is a familiar figure in every family circle, this man will do incomparably more."

Thus early in his Episcopate was the good Bishop striving to instil into his clergy some of the principles which had been the secret of his success as a parish priest at South Acton.

During the month of July, 1893, the Bishop made an extended tour of the missions on the Gaspé coast, accompanied by his eldest son Arthur, who was then a layman, and had come out during the Long Vacation from Cambridge on his first visit to Canada. This journey entailed much travelling by sea in whale-boats and sailing-boats as well as in steamers. Everywhere flags flew to greet the Bishop, showing the people's joy at his coming among them. Sometimes triumphal arches were erected, bearing appropriate mottoes, and even guns were fired. French people vied with their English neighbours in welcoming their guest.

On this occasion the Bishop was travelling along the Bonaventure and Gaspé coast in the S.S. "Admiral," and in his usual genial way had made himself very agreeable to all on board without distinction, chatting freely with everybody. Among the passengers was a Roman priest, with whom the Bishop struck up a most friendly and animated conversation, and when the Bishop, in the course of his visitation, on his return up the coast, reached New Carlisle, he found that this priest had suggested to his flock that they should give the Bishop a very hearty welcome. The church bells were rung, and in every way the faithful of the Roman Obedience were not one whit behind their Anglican neighbours in doing honour to their visitor.

At the Anglican rectory a large reception was held, and, according to Canadian custom, the people sent in contributions of cake, fruit, etc., for the refreshments. During the afternoon, the Rector's wife (Mrs. Husband) approached the Bishop, and, pointing to a table loaded with good things said, "That, my Lord, is Roman Catholic cake, and those are Presbyterian raspberries: you must have some of each, or the givers will be offended". Of course, the Bishop sampled both delicacies.

At times the weather was very stormy, and torrents of rain fell, but the heartiness of the Bishop, his conversation with all sorts of humble fisher-folk, and the geniality which seemed to radiate from him, made these uncomfortable conditions appear as nothing. The Bishop was "at home" with all, and they with him. Of him it could truly be said, he was "above and below no one".

Wherever he went, and whoever he met, the Bishop had the wonderful knack of knowing just the way to start a conversation, and to put people at their ease. He seemed to know instinctively the subjects that would be of interest to the person he was meeting, irrespective of position or age. It is related that whilst visiting a place called Bishop's Crossing, named—as is very usual in Canada—after the family who had taken up their residence there, Bishop Dunn got into conversation with a member of the family, a Mrs. Bishop. Said the good lady "I was a Bishop long before you were". "Yes," replied the Bishop, "and I am sure you wished to be a Bishop much more than I did."

Once, when lunching at a restaurant in Montreal, he struck up a lively talk with two young men who sat at an adjoining table. One topic after another was touched upon, and, on leaving, the young men asked for his prayers on their behalf. To his great surprise, on his asking for his bill at the conclusion of his meal, the Bishop was told that the young men had already paid for it.

CHAPTER III.

ONE of the most successful creations of the Bishop, which helped in no small degree to consolidate the diocese, was the founding in January, 1894, of the "Quebec Diocesan Gazette". Throughout the twenty-two years of his Episcopate the Bishop wrote much that the "Gazette" contained, and, more often than not, revised the printer's proofs himself. The object of the "Gazette" was to create *esprit de corps* and enthusiasm, and that, as the Bishop said, could be best obtained through constant circulation of information. "If we do not hear we cannot be interested, whereas, if we are able to read what is being done by our neighbours, we are very likely to wish to adopt those things which approve themselves to our judgment, and try to do like things, or better things, ourselves."

Month by month the long list of the Bishop's forthcoming engagements bore witness to his boundless energy and "care of all the churches," and descriptions of his many missionary tours brought home to those who would not otherwise have known of them, the needs of their fellow-churchmen in widely scattered and almost inaccessible parts of the diocese.

The Bishop, too, made the "Gazette" the medium for useful teaching in Church doctrine and practice for clergy and laity alike. News from tiny far-away villages found a place there, as well as the doings of the Cathedral and City churches of Quebec, and other large centres in the diocese. All the Bishop's Charges were printed in the "Gazette," and a long

series of ideal Sunday school lessons found a place there, as well as family prayers, and private prayers for young and old. Beautiful reproductions of works of sacred art adorned its pages, as well as innumerable pictures illustrating the various parts of the diocese, with portraits of many of the clergy and leading laity, and views of well-nigh every conceivable style of stately and humble church that could be found within the far-flung borders of the diocese. No wonder that the "Gazette" soon obtained a large circulation which grew and extended as the years passed by. The Anglican Church folk in the diocese of Quebec are but a small company, strewn over a vast area of territory. It is very difficult to maintain a spirit of corporate life under such conditions, but the circulation of the "Gazette" helped, as no other means could have done, to cement the bonds of brotherhood between these scattered members of one Church.

In January, 1894, the Bishop was invited to take part in the Convention of the Brotherhood of S. Andrew at Ottawa, Ontario. He conducted the Quiet Day, and the calm dignity of his manner, and the happy combination of spirituality and practicability which marked his addresses, made a deep impression. He took as his subject, "Our life, its danger, and how it may be lifted to a higher level". One who was present said afterwards, "I felt as if I had been riddled by a moral Gatling gun".

In the following June the Bishop set out on the first of his many visits to the Missions on the Labrador. About five hundred miles of this bleak coast are in the Diocese of Quebec, beginning at Seven Islands, which is the western limit, and reaching to Blanc Sablon (Straits of Belle Isle) which is the eastern extremity. This inhospitable stretch of coast is a vast block of granite, very uneven, and extremely rugged. The face of the country is composed of ranges of hills entirely

bare of trees, with intervals filled with lakes and marshes. Off the shore lie hundreds of small islands.

Along this forbidding coast the Anglican Church has twenty-seven missionary stations, practically devoted to the white population, whilst the four Indian settlements are looked after by the Roman Catholics. The white population consists of about one hundred and thirty families, amounting to nearly seven hundred people. In all this long stretch of country there was only one church, at Mutton Bay, with four school-houses. When the Bishop first came to the diocese, although usually there was a priest, there was only one lay-reader preparing for Holy Orders, and one school-master for the nearly three hundred miles of coast. Later, when the mission was extended, two more churches were erected at Harrington, and S. Paul's River, and the Bishop arranged that the staff should consist of two priests and two lay-readers, all of whom taught school. The money for this additional supervision was obtained for the most part during the Bishop's earlier visits to England, when he preached and lectured for the needs of his diocese with tireless persistency.

The Minister of Marine and Fisheries at Ottawa allowed the Bishop the use of the Fisheries steamer on her summer trip for these Labrador tours, and, at the same time, the commander of the boat, who became a great friend of the Bishop, attended to Government business, and, being also a doctor, looked after the bodily ailments of these scattered coast-dwellers.

Although these biennial visits of the Bishop to the Labrador were taken in the summer-time, they were often accompanied by bad weather. Very frequently fog caused much delay and dislocation of arrangements, and icebergs many a time made navigation risky and hazardous. The Bishop's experiences were, naturally, varied. On one occasion when

the Bishop was being rowed to the shore by men from the crew of the "Canadienne," he was mistaken for an Indian by an affrighted fisherman, who fled at his approach. At another time, as the Bishop stepped ashore he was received in quite another manner, for he was kissed upon the cheek by a fisherman, as a sign of affectionate welcome.

The Bishop led a more than ordinarily strenuous life on these tours, and the account of them in the "Diocesan Gazette" reads more like one of the missionary journeys of the great Apostle to the Gentiles than of anything that has to do with modern days. He often took three Confirmations in one day, beginning as early as seven o'clock in the morning, and on one occasion gave no fewer than thirty-two addresses in a fortnight.

On one of the Bishop's early visits to the Labrador, he was taken in a small schooner to bury a sailor in a little island cemetery. He was deeply impressed by the harmonised singing of the crew, who were of German extraction.

One who was with the Bishop on his first Labrador tour wrote: "The Bishop has already won the hearts of all by his sparkling brightness, and by his simple, happy and earnest addresses. Absolute silence prevailed as he spoke, and the influence of his words could be seen here and there all over the building by the changes in the upturned faces. I watched with great interest one man, who at first sat with a careless look. The eye became fixed, the features relaxed, life came into the look, and then gladness."

At one spot, Esquimaux Point, the Bishop held what was the first service there for seventeen years.

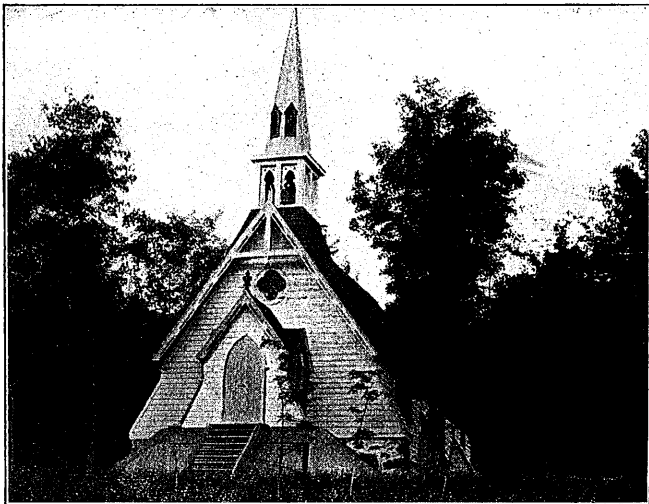
The Bishop took the opportunity while on his visitations to the Labrador coast to make up some of his arrears of reading. He and his chaplain read, on one of his early trips, such books as Liddon's "Life of Pusey," Prynne on the "Eucharistic

Sacrifice," Spencer Jones on "Catechising". Sermons by Dr. Forbes, Bishop of Brechin, were also studied, and he and his chaplain reviewed together the Book of Common Prayer "read, with a considerable amount of comment, from cover to cover".

When, as was often the case, the Bishop made the extended tour of the Labrador coast, Gaspé Basin, and the Magdalen Islands, the whole trip would mean a journey of 1900 miles. The Gaspé Basin is of a different type to the bleak and desolate Labrador, for in summer-time it is one of the most attractive of Canadian holiday resorts, and possesses a bay of surpassing beauty. The experience gained by the Bishop during these tours made his kindly and sympathetic heart go out to the lonely dwellers in these almost inaccessible places—men and women who clung firmly and faithfully to the Church of their fathers, and welcomed with joy the ministrations of religion whenever they came within their reach. In some parts of the diocese one clergyman had to minister to four different churches, some of which were twenty-five miles distance from the parsonage.

On the bleak Labrador coast there are no roads, and no horses or cattle, and travelling has to be done entirely by boat on sea or river in the summer-time, and when the land is in the iron grip of winter, by dog-sleigh or cometique, very often over the newly-formed ice between the islands and the mainland.

In an ordinary country parish, the clergy as a rule, do their travelling from point to point in a buggy or buckboard in summer, and in a sleigh in winter. It is in the spring-time, at the break up of the frost, that the roads are at their worst. Then the clergyman visits his flock, or goes about his other business, on horseback, for, when the snow is melting,



TYPICAL COUNTRY CHURCH AT LAKE BEAUPORT,
ABOUT 14 MILES FROM QUEBEC

(Photo by Ernest T. Dunn)

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it is usually impossible to drive a conveyance for a period of a fortnight or more.

When the Bishop was making a tour of the country parishes, the isolated churches were made ready with much care for his visit. It would sometimes happen that the stove which had been lighted many hours before, to make the temperature of the building bearable, was not on its best behaviour, and when the Bishop and congregation were duly assembled, had so filled the little church with smoke, that the opening of ventilators to disperse the choking atmosphere rapidly reduced it to a condition of barely above freezing-point. Despite these, and similar difficulties, the Bishop's cheery optimism carried him through, and never were services omitted through any such disadvantage.

From village to village the Bishop passed speaking to the people—old and young—in the homely, friendly and almost informal manner that was invariably his custom. His addresses were full of teaching in the truths of the Faith, conveyed in such simple, yet forcible, language that none could fail to grasp his meaning. His ever-vigilant eye, too, missed nothing as he visited these scattered churches, and many of his kindly visits and suggestions bore fruit in manifest improvements in the arrangement of the buildings, and the rendering of the services. Archdeacon Balfour writes :—

“ Though not an eloquent preacher, Bishop Dunn excelled as a teacher, and being a loyal and strong Churchman himself, he did much to promote the Churchmanship in the diocese. Richly endowed, and this transparently, with the graces of humility, thankfulness and love, his addresses throughout the diocese ever left a deep impression, and were greatly appreciated.

“ Bishop Dunn's taste for Ecclesiastical architecture, and his early study of this art, served him well as a Bishop, and

proved of immense benefit to the diocese. He was blessed, moreover, not only with quite large private means, but in a very marked degree with a spirit of generosity. There is scarcely a congregation within this extensive diocese that does not point with gratitude to some work or works that were encouraged and generously aided by his personal gifts. His active interest in all the diocesan works was closely followed by a keen active interest in so-called Foreign Missions. The two works in his mind were inseparable. And this great and solemn truth he lost no opportunity of inculcating and encouraging by example."

In the earlier days of his Episcopate the Bishop gave many lectures with the aid of the lantern on these extended tours—sometimes with slides made from his own photographs. He lectured thus on Church history, the careers of the two Societies, the S.P.C.K. and the S.P.G., and a very popular lecture was one on his work in his old West London parish, in which he showed views representing the chief buildings, streets and people of his beloved South Acton.

The Bishop was gradually coming to grips with the varied needs of his diocese, building on the foundations laid by his predecessors, pruning and condensing where necessary, and enlarging and expanding where such extension would be helpful.

The Church Society, the executive body of the diocese, benefited much by his ripe and practical judgment. Established in the year 1842, the interest from its invested monies is expended in a variety of useful ways. Pensions to infirm clergy, and to the widows and orphans of the clergy, are provided by it. Children of the clergy are assisted in their education, and, in poor and out-of-the-way districts, schools are put up out of its funds. Grants towards the building of churches and parsonages are given, and Bibles and Prayer

Books, and general religious literature, circulated. Missions are assessed towards the stipends of the clergy, and the money so obtained goes to the Church Society or one of its committees, by whom the stipends are paid.

Dr. Thorneloe, now Archbishop of Algoma, and formerly Rector of Sherbrooke in the Eastern Townships, said, it is due to the Church Society "that the poor diocese of Quebec is to-day, of all Canadian dioceses, the best-equipped in its beneficiary connections".

All through Bishop Dunn's Episcopate his qualities as a business man were a great asset to the Society. During that period there was but one treasurer—Mr. Edwin Pope—and he quickly formed a high opinion of the business capacity of the Bishop, an opinion which was strengthened as the years went by. He was struck by the Bishop's ready appreciation of all business matters, and when, at the close of Dr. Dunn's Episcopate, Mr. Pope made a report of the Church Society's work, it showed "how materially the diocese had prospered during the years that he directed and ruled it" and how it benefited by "the open-handed generosity with which he aided every diocesan object". Writing of his relations with the Bishop, Mr. Pope said, "His great attraction to me was the perfectly frank and kindly manner in which he discussed every question, and his readiness to see and hear the 'other side' of it when the presentation differed from his own views". Other representative laymen, who came into close personal touch with the Bishop and his work, soon began—like Mr. Edwin Pope—to appreciate Dr. Dunn's worth to the diocese. One prominent Quebec layman has very kindly contributed the following testimony to the debt the diocese owed to its Bishop, which will find suitable place here. He says:—

"It has always seemed to me that there were especially two outstanding characteristics about the personality of the

late Bishop Dunn, which marked him out from most men, certainly from the average man.

"The first was his absolute, almost self-centred (if one may use the term in its best sense) devotion to his work, the work, that is, not only of his diocese, but of the whole Church. He knew well what was going on in the world about him, and from a long and varied experience of men and matters he could form a shrewd judgment of both, but he 'specialised' in the work of the Church exclusively, and by sheer force of will and work he mastered it in every detail. He spent long hours of the day and night in his study at 'Bishophthorpe,' but he did not lock his treasures up when he went out: they were for his diocese, and to the diocese they came, in full measure. Who shall sum them up? Church Teaching, Church Music, Architecture, Finance, Missionary Zeal and Missionary Knowledge, 'here a little and there a little,' and the seed was sown in every parish, so naturally, so gently, that neither priest nor people paused to wonder where, or how, or with what stress and strain, it had all been got together.

"Then there was his wonderful patience and power of self-effacement; no mere humility or self-distrust, but a sanctified habit of self-restraint, of 'suffering fools gladly,' even when he knew absolutely that he was right in his own view.

"I had the privilege of meeting the late Bishop for the first time in his old parish of South Acton, and, though the visit was a brief one, it was long enough to show me that the Vicar was one of no ordinary capacity for organising, for leading, and for building up.

"The recognition of these qualities, under God, led to his selection as the fifth Bishop of Quebec. Knowing this, conscious of his gifts, and realising fully not only the responsibilities but the privileges of the Episcopate, it might have been small wonder had he sought at once to place his

personal mark upon all the activities of his new diocese. But he would not have it so: patiently, persistently, he did his work, and his mark indeed is on it all, so that he who runs may read; but the marvel ever was, to me at least, how courteously he could accept criticism, how tolerantly he could brook opposition, how magnanimously he even took defeat, if need be, though yielding not a whit in his own belief as to the wiser course.

"These things—trifles do they seem?—I refer to, not in any estimate of the good Bishop's life and work, but only because they laid hold upon me many times at Synod, Church Society, and other meetings, and made me marvel greatly. Perhaps, too, they may make an ill-fitting key to unlock a few of the secrets of his success in matters spiritual as well as temporal."

It has been already stated that, despite many difficulties, the Bishop had, quite early in his Episcopate, been able to make decided beginnings towards a better state of things at the Cathedral in the matter of the services there, but it had been uphill work, and he did not accomplish even the little that had been done without strong opposition from a small knot of people in the Cathedral congregation.

The Bishop was about the last man to show any resentment against unfair treatment, and but rarely made any public recognition of the opposition, but in his Charge, delivered in the Church Hall in May, 1895, he made brief but pointed allusion to this little body of hinderers, and their methods. He said, "I can truly say that during the whole of these two years of persistent labour there has been but one alloy, and that has been the fact that I have been entirely misunderstood and misrepresented by some of our Cathedral worshippers. I do not wish to blame them, and if they know that they are really actuated by the love of God, and

not by party spirit, I have nothing to say, except that certain things are questions of history, and not of individual opinion, which, when allowed free course, often leads to confusion." Very dignified, and very heart-searching, if those for whom the words were intended were actuated by party spirit.

CHAPTER IV.

BISHOP'S COLLEGE celebrated its Jubilee in June, 1895. This college, which has done so much for the cause of education on Anglican Church lines in the Province of Quebec, was originally conceived by Bishop George Mountain in 1839, as a diocesan college to train men for the priesthood. At the inception of this educational work the S.P.G. voted £200 per annum towards the maintenance of Divinity students, who were placed at Three Rivers, half way between Quebec and Montreal. Later on, the college was moved to Lennoxville, and opened there in 1845. Eight years later it obtained a Royal Charter to grant degrees. Since then it has had its history of "ups and downs, of fires and floods, of reverses and successes, of growths and developments, of gifts and graces, of endowments and bequests, of memorials and manifestations, of talents and devotion".

The Jubilee proceedings, which lasted several days, were graced by the presence of the Governor-General of Canada and the Countess of Aberdeen, and representatives of the foremost English and French families in Lower Canada, and several eminent laymen of the Roman Church. In all this, Bishop Dunn bore a leading part, and his genial personality tended in no small degree towards the marked success of the celebration.

How greatly Bishop's College benefited by the never-ceasing interest which Bishop Dunn took in its welfare, and by the noble generosity with which he supported all its

institutions, will be gathered from the following "appreciation" by the Rev. R. A. Parrock, D.C.L., Principal of the University, written after the Bishop's death :—

"My first recollection of the late Bishop of Quebec," he writes, "was in the summer of 1892, when I had the pleasure of visiting him at South Acton, before he left to take up his work in Quebec. I had the privilege of going through his parish under his guidance, and noting the manifold activities of which he was the originator and guide, and, like so many other visitors, I was deeply impressed with all I saw, and with the great work he had been able to accomplish.

"In 1893, on completion of my course at Cambridge, I came out to Quebec, at the Bishop's invitation, to be his Domestic Chaplain and tutor to his sons, and during the two pleasant and profitable years I held this office I was naturally brought into very close relationship with the Bishop and his new work. Here the same unsparing energy, prudence, far-seeing direction and constant generosity were manifest, as at South Acton, and in time produced similar great results.

"In the early part of his administration the Bishop met many difficulties, especially from the extreme low-church party, and particularly from one priest who did all he could to thwart the Bishop's wishes, but His Lordship rose superior to all difficulties, and his unbounded faith and perseverance carried him successfully on the even tenor of his way.

"Notwithstanding many disappointments, he succeeded in establishing a dignified and beautiful service in his Cathedral Church, and the strong position of that noble edifice, both as Cathedral and Parish Church, is largely due to his untiring efforts. He soon became a power for good in the city of Quebec, and, at the same time, his missionary travels throughout the length and breadth of his enormous diocese brought forth good fruit in raising the standard of Churchman-



BISHOP DUNN LEAVING CONVOCATION AT BISHOP'S COLLEGE,
LENNOXVILLE

(EARL GREY, D.C.L., SAYING GOOD-BYE TO CHANCELLOR HAMILTON)

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ship and strengthening the missions everywhere. A naturally strong man, he never spared himself in either physical or spiritual exertion where the good of the church committed to his charge was concerned, and he showed himself a true Father in God to the whole diocese.

“He was prominent also in educational work, and was always in his place at the meetings of the Protestant Committee of the Council of Public Instruction, which derived great benefit from his mature experience, but, probably, the institution that derived most advantage from his appointment was the Anglican University of Bishop's College, where he was, first, Vice-President, and afterwards President of Corporation. The Bishop organised the Hamilton Memorial, to which he was a liberal subscriber, and this effort resulted in the remodelling of the whole of the University buildings upon a most excellent plan. He loved the College Chapel, and did much towards making it the beautiful sanctuary it is now. His undoubted business ability was always at the disposal of the Corporation, and resulted both in increased attendance at the University and in the notable growth of the endowment funds; in fact, the present strong position of the University is largely due to his far-seeing wisdom. His personal interest in the members of the staff and students was constant and always most helpful. His knowledge of church music and church architecture, both of the kind suited to large city parishes and that suited to small country churches, was another feature of his varied activities, and this, too, has left its impress for good throughout the diocese. The Bishop has left us an example of energy, devotion to duty, unselfish generosity and spiritual power which constitutes a treasure beyond price, and which will, doubtless, continue in the future, as it has been in the past, an inspiration to others to follow along the same path in the service of the Master.

“Personally, I feel the death of our beloved Diocesan as a deep and personal loss. He ordained me to the diaconate and priesthood, and was my faithful friend, and I am constantly reminded of the deep debt that I owe to his fatherly care and guidance.”

Another side of educational work which always called forth the Bishop's warm and enthusiastic interest was the higher education of girls, and from his first visit there in 1892 till the day of his death, King's Hall, Compton, held a foremost place in his thoughts and affection. Miss Laura Joll, the head mistress, writes :—

“No life of Bishop Dunn would be complete without some reference to his keen interest in the question of education, and especially in the development of the Girls' School at King's Hall, Compton, P.Q.

“At a period in its history when the school, then known as the Compton Ladies' College, had reached a low financial ebb, and there was a grave possibility of its being closed, the Bishop in 1900 reorganised the school, and having gathered around it the interest of a number of influential men in the diocese, and himself become the largest shareholder in the company, the work was begun under a new regime, and from that time has gradually developed so successfully that to-day it holds a prominent place amongst the residential schools of Canada.

“Many are the loving memories which cluster around the name of their dear Bishop, as he was generally called amongst the girls, and many are the incidents in connection with his visits to the school which will be handed down as traditions.

“It seemed as if the school held in his life something like the same place as a loved child, and, personally, I shall never forget a little incident which happened in October, 1913, on the occasion of the Bishop's first visit after the new school

wing had been erected, and in the building of which he had taken such keen interest. When going over the building he met the contractor who had personally supervised the work; the Bishop clasped the contractor's hand, and said, 'Thank you, thank you from my heart, for having the work of the school building so beautifully carried out,' and those of us who were there realised then, if never before, what a place the school held in his affections.

"Sometimes when talking to him of the business matters and the future of the school, I would often become perhaps over-enthusiastic, and, with a smile, he would pretend to prevent me from allowing my enthusiasm to run away with me and my plans, whilst all the time I knew only too well that he was enjoying it, and was as keen to hear about it as I was to tell it.

"Whatever the future of the school may be, and there is every reason to believe it will be a great one, there will always be in its midst, not only a reverent regard for the Bishop as Chairman of the Board of Trustees for so many years, but an affectionate love for him personally, which will often bridge the distance between the place where the school stands as one of the lasting tributes to his untiring zeal, and the quiet beautiful spot in his loved native land where he rests in peace."

Dr. Parrock has mentioned how the Bishop placed his mature experience at the disposal of the educational authorities of the Province. As Bishop, he was an ex-officio member of the Protestant Committee of the Provincial Board of Education, and it was through his personal influence that the whole scheme of religious teaching in all the Protestant schools was remodelled, so that it should include lessons on the Life of Christ, and a knowledge of the Ten Commandments, the Apostles' Creed, and the Lord's Prayer. He also

brought about the optional use of the Jamaican Catechism, which had been prepared by the chosen representatives of all Christian Communions in Jamaica.

That Bishop Dunn's wide sympathies were appreciated by his fellow-workers on the Committee may be seen by the testimony of Dr. Shaw, the leading Methodist Divine of Montreal, who said: "If all the Anglican bishops had been like the Bishop of Quebec, in the days of John Wesley, there would never have been a separate Wesleyan Church".

During the Bishop's visit to England in the spring of 1896, in which he fulfilled an absolutely bewildering series of engagements, including, of course, many renewals of happy memories in his old parish, he gave a cordial invitation to his successor there, the Rev. James Macarthur, and to his wife, to visit him in Quebec. This visit took place in August of the same year. Meanwhile, on S. Barnabas Day, the Bishop celebrated at the Cathedral the marriage of his elder daughter with the Rev. A. G. Hamilton Dicker, who had been one of his assistant clergy at South Acton, and was now Rector at S. Paul's Church, St. John, N.B.

Mr. Macarthur preached at the Ordination in Quebec Cathedral on 30th August, and at the opening service at the Bishop's visitation on 1st September, and was also present when the bishop delivered his Charge at Bishop's College, which was on the subject of the Church's work among the little ones of the flock, and he also took part in the discussions on the best methods of preparing candidates for confirmation. He greatly enjoyed his visit to Canada, and especially to Quebec, and many a time afterwards, on his return to England, said how much he had been impressed by what he saw of the Bishop and his work. Especially he admired the careful and detailed advice he gave to the young men he was about to ordain to the Ministry. He said the

Bishop's practical hints, down to the minutest particulars, as to the methods of conducting Divine Service, he had never heard equalled.

The Bishop made a point of visiting Bishop's College, Lennoxville, once every term, in order to have a private interview with each Divinity student. At these interviews he would get the student to read and sing, and also to preach either a written or an extempore sermon. By this means, besides being able to give each man as he came up before him many valuable hints, he got to know something of the capabilities of those who were likely, in due course, to be presented to him for ordination.

The first of the Bishop's biennial visitations had been held in September, 1894, when he revived the custom inaugurated by Bishop Williams, and kept up by him for many years, of combining with the visitation a conference of the clergy. Despite the widely-scattered nature of the diocese, and the imperfect means of communication between one district and another, the attendance of the clergy was admirable, indicating the close bond which united the Bishop and his priests. It was quite a usual thing for over fifty, out of the sixty-four clergy, to be present at these visitations.

At the close of the 1896 visitation, the Bishop set out, accompanied by his eldest son, to take his part in the meeting of the General Synod of the Canadian Church in Winnipeg.

When the Synod was over, the opportunity was taken of a trip to the Far West and to British Columbia. Visits were paid to Bishop Pinkham of Calgary, Bishop Dart of New Westminster, and Bishop Perrin of Columbia. Each diocese had its own peculiar problems, such as work among Indians, Chinese, and Japanese, as well as amongst miners and loggers. The Bishop showed his deep interest in all he heard

and saw, and wherever he went rendered all possible help by preaching or speaking. He had always been a lover of travelling, and the magnificent scenery of the Rocky Mountains, and the vast forests of British Columbia, afforded him a complete change from his usual surroundings in Eastern Canada.

Of the Bishop's warm interest in those whom he was about to admit to Holy Orders, and of the loving care with which he helped them in their preparations for the Sacred Office, none can speak with greater knowledge than the Rev. Professor Allnatt, D.D., Dean of the Faculty of Divinity at the University of Bishop's College, Lennoxville, and examining Chaplain to the Bishop.

"My own life," he writes, "has been for many years that of a recluse, and my intercourse with the Bishop, though in some sense close and intimate, has been so simply in reference to the relation which I was privileged to hold towards him in the discharge of the functions of my office as instructor of his students and examiner of his candidates.

"Of course I have had abundant opportunity for observing him in his relation to the students; the intensity of his interest in each individual; his affectionate consideration for them in all their infirmities and short-comings. He spared himself no trouble, or time, or pains, in expending his energies, whatever might contribute towards their preparation for the work before them, and was always ready with substantial aid when their need required it. For myself, I shall ever look back with gratitude to the course of unfailing kindness and consideration which, during all the long years of my service under him, I ever experienced at his hands.

"For whole-souled devotion to the Church's service, for entire disregard of his own needs and convenience, for indifference to his own personal comfort, and for untiring energy

in the pursuit of every available means of promoting the welfare of his diocese, Bishop Dunn has had few equals on the Episcopal bench. To witness the genial cheerfulness and light-heartedness with which he encountered, in spite of advanced age and infirmities, the discomforts of many rough journeys on the worst of roads, was indeed an inspiring spectacle in these days of luxury and self-indulgence."

Early in 1897, one of Bishop Dunn's leading clergy, Canon George Thorneloe, Rector of Sherbrooke, was consecrated in Quebec Cathedral as Bishop of the large Missionary Diocese of Algoma in Western Canada, a diocese which is of the amazing size of 48,000 square miles. Dr. Thorneloe and Bishop Dunn were, from the very first, the staunchest of friends, and worked in complete harmony, and the new Bishop's departure to his distant diocese caused a blank in the Quebec diocese which took a long time to fill.

The year 1897—the year of Queen Victoria's Diamond Jubilee—was also that of the thirteen hundredth anniversary of the landing of Augustine in Kent and the founding of the See of Canterbury, and advantage was taken of the combined events to hold the Pan-Anglican Conference at Lambeth. The Bishop and Mrs. Dunn, therefore, left Quebec on 16th May and were accompanied by the Bishop of Algoma and other friends. Bishop and Mrs. Dunn made their headquarters in their old home at the All Saints' Vicarage, South Acton. It pleased the Bishop very much, as he said, "to be able to walk into my old home, and into All Saints' Church, just as if they were my own". The Bishop and Mrs. Dunn stayed in England until 5th August, and during that time the amount and variety of work he was able to get through, and the number of people of all grades and ranks he came into touch with, were abnormally great, for even such a strenuous worker as the Bishop. On 30th May he

preached the University sermon at the church of Great S. Mary's, Cambridge, on the "Re-Union of Christendom," his text being the great missionary command, "Go ye into all the world, and preach the Gospel to every creature". He took part, of course, in the famous service which was held in the presence of the Queen on the western steps of S. Paul's Cathedral, and the historic procession of Bishops, and others, to Ebbsfleet to commemorate S. Augustine's landing.

He obtained, during his stay, much pecuniary assistance for his own diocese, and also helped Bishop Thorneloe to procure the same necessary help for his work. He had the good fortune to prevail upon the S.P.G. Committee on the Marriott Bequest to allot £1000 towards the erection of a new church in the city of Sherbrooke. Thus, after an almost superhuman round of activities, he once again returned to Quebec for still more strenuous work.

The Bishop was off on his travels two days after he landed at the Louise Embankment in Quebec. This time it was to visit the Indian Mission at Pointe Bleue, Lake S. John. As the Bishop had been in England when all the Indians had been on the Reserve, he was now making but a short visit, promising to come for a longer time next summer. This the Bishop did in July, 1898, and the Indians made elaborate preparations to give him a cordial welcome. They planted the approach to their little church with trees, from which were suspended flags and gaudy handkerchiefs. The inside of the building was also decked in true native fashion, gaily-hued ribbons giving colour and relief to sombre evergreens. Coming in a steamer, the Bishop was brought to shore in a canoe manned by two Indians, and then, by previous arrangement, the Bishop, who was accompanied by his eldest son, remained for a while on the beach to enable all the Indians to assemble in church, where it was their ex-

press wish they should welcome him. Up through the newly-planted avenue, with its resplendent streamers, the Bishop walked, and as he proceeded a salute was fired from all sorts and shapes of guns. On entering the church, the Bishop shook hands with every man, woman and child present, much to the Indians' delight. A Confirmation service followed, and six Indians received the Holy Rite. Among the offerings presented at the service were an otter and four marten skins towards the church funds. A new burial ground adjoining the church was then consecrated, and a very solemn effect was produced as the Indian congregation walked in procession single file, according to their invariable custom, singing Indian hymns in the plaintive manner peculiarly their own.

Quite early in his Episcopate the Bishop had gained the whole-hearted support of many of the wealthy laymen in the diocese. Mr. Robert Hamilton, D.C.L., head of a famous firm of Canadian lumberers, was one of these. He was possessed of a great fortune which he looked upon as a trust to be used for the benefit of his fellows generally, and he was especially liberal in helping forward the work of the church of which he was a faithful member. The Bishop—as had his predecessor—found in Mr. Hamilton a tower of strength in carrying out the various diocesan projects, and when Mr. Hamilton died in September, 1898, the Bishop proposed that the memorial to him should take the form of the enlargement and improvement of the college buildings at Lennoxville, which had already benefited by Mr. Hamilton's generosity.

The resignation, in the early part of 1899, of the Rev. Dr. Norman, Rector of Quebec and Dean of the Cathedral, through continued ill-health and advancing years, was the indirect means of materially advancing the Bishop's much cherished ideas for the improvement of the Cathedral services, and

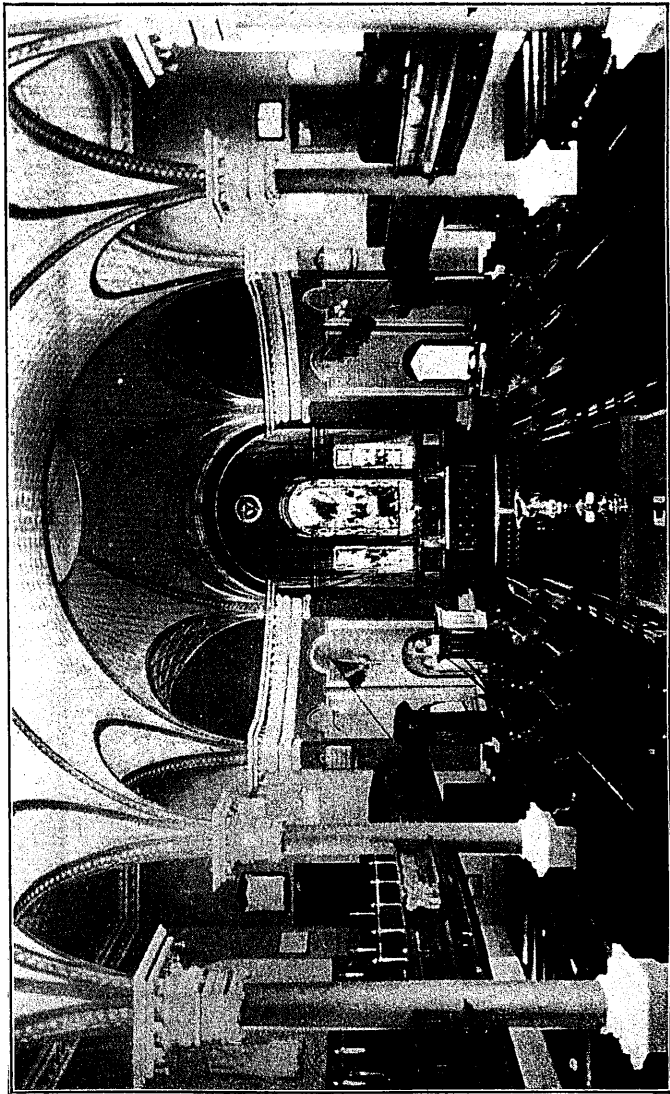
thereby placing the Cathedral in its rightful position as the mother church of the diocese, in more than name.

In accordance with the Canons of the Quebec Diocesan Synod, the Bishop had the right to nominate the successor to Dean Norman, subject to the approval of the Board of Concurrence. He, therefore, sent in the name of the Rev. Lennox Waldron Williams, Rector of S. Matthew's, Quebec, the son of the previous Bishop. This able clergyman's name was agreed to almost unanimously by the Board, and Mr. Williams accepted, on three conditions, which he considered vital: (1) The abolition of pew rents, and the adoption of the envelope system with free seats; (2) The granting to the new Rector of the choice of his assistant, with a stipend for him from the congregation of not less than nine hundred dollars per annum; (3) That the new Rector should have a free hand as regards services and customs, and that all would join in offering him their full and hearty co-operation.

These conditions were agreed to by the Easter Vestry, and Mr. Williams became the new Dean of Quebec, and a great step was made towards the realisation of the Bishop's ideal of what the Cathedral of the diocese should be.

The loss of Mr. Robert Hamilton had been a sad blow to the diocese, and in the following year another noble-hearted and generous layman was removed by death, in the person of the Hon. Evan Price. These two faithful sons of the Church had been splendid supporters of the Bishop, and he felt keenly their departure from the fighting ranks of the Church.

It will be remembered that 1899 was the year of the beginning of the Boer War which called forth the loyal services of the Empire's sons in all quarters of the globe, and the way in which Canadians rose to the occasion has passed into history. Quebec, naturally, bore her share in the brave contingent which sprang to arms at the call of the Mother-



THE CATHEDRAL OF THE HOLY TRINITY, QUEBEC (1901)
(Photo by F. C. Württele, Esq.)

land. Previous to their departure over-seas, a never-to-be-forgotten service was held in the old Cathedral at Quebec to ask God's blessing on their undertaking.

At first it was feared that it would not be possible to arrange for a chaplain of the Anglican Church to accompany the contingent. The authorities said there would be no room on the transport for a chaplain, but Bishop Dunn would not take "No" for an answer. He pressed the matter, and on the very day of sailing headed a deputation to Sir Wilfred Laurier, and his efforts being seconded by General Hutton, the Premier at length consented.

The Rev. John Almond, of Bishop's College, who had done grand work among the lonely fishermen of the Labrador, was the man whom the Bishop had ready. He went with the contingent and remained with it throughout the campaign. Mr. Almond had as his fellow-chaplain the Rev. Father O'Leary, who ministered to the many Roman Catholics among the Canadian troops. The genial Father and Mr. Almond were great friends, and once during the campaign, when the Anglican priest was ill with enteric fever, and several fallen heroes would have had to be laid in their last resting-place without the Anglican ritual, Father O'Leary took the Book of Common Prayer and read the Church of England Service in place of his absent friend.¹

In connection with the bicentenary of the S.P.G., which was celebrated in June, 1900, the Bishop gave a series of lantern lectures at various centres in the diocese, dealing with the two hundred years' history of the venerable Society, and thus brought home to large numbers of people the debt the whole Church owed the S.P.G.

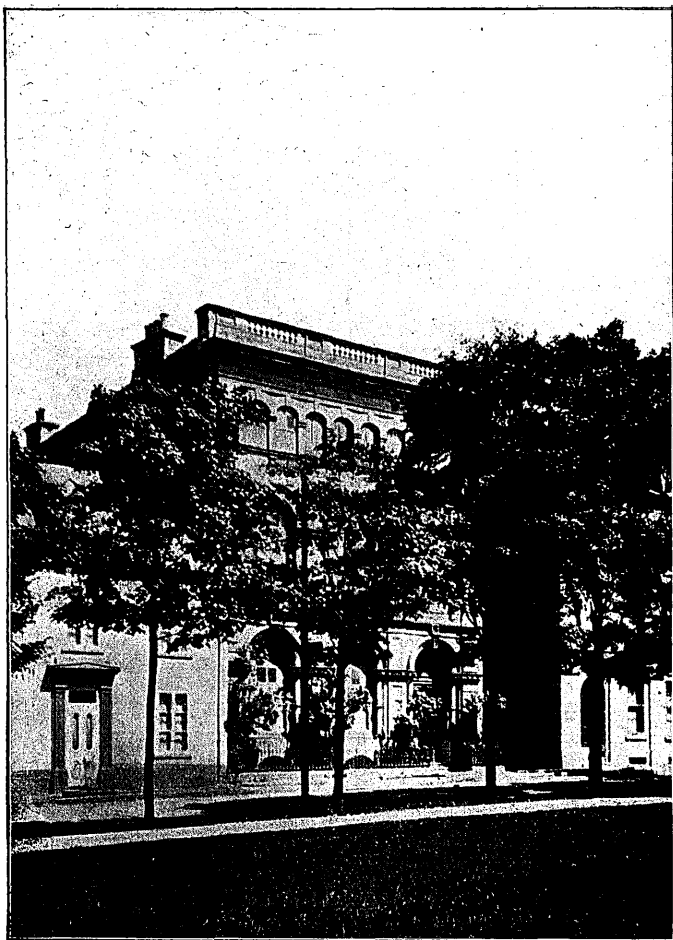
¹ During this present war, Canon Almond—as he now is—has gained great distinction, and has been appointed Director of all the Canadian Chaplains on Active Service.

In the same month the diocese came very near losing the Dean of its Cathedral, for he was unanimously elected to be coadjutor to the Bishop of Ontario, *cum jure successionis*, but, having in view the great work that he had so recently taken in hand in connection with the Cathedral, and "having met with unusual willingness on the part of the congregation to sink differences and to co-operate for the welfare of the Church," he felt in honour bound to remain. This decision of the Dean was a great joy to the Bishop.

The Bishop delivered his fourth Charge in September, 1900, and took as his subject "The Diocese of Quebec, its progress and needs". He spoke with much thankfulness of the success which had attended their efforts to make up for the voluntary renunciation of the annual S.P.G. grant, which, in 1893, they had given up as a "venture of faith". He alluded to the provision that had been made for future Bishops of Quebec by the purchase of the handsome and commodious house (Bishopthorpe) in which he resided, and mentioned that he was paying for all necessary repairs, and still continued to pay his rent to the Church Society, hoping thereby to create a fund so that future Bishops would have a house rent-free, with all repairs and taxes paid.

Thus was the far-seeing, capable mind of Bishop Dunn placing the whole diocese in his debt by his business-like arrangement for the future.

He mentioned that, during his Episcopate, twenty-six new churches had been built and four enlarged or restored, and that ten new parsonages had been built, or bought. The twenty-one thousand Anglican Church folk in the diocese had, during that time, contributed seventy-five thousand dollars per annum for religious purposes, which averaged \$19.32 per family. Much remained to be done, of course. The distribution of effort was very unequal. The Cathedral services had



"BISHOPTHORPE," QUEBEC
(Photo by Rev. Preb. Eardley-Wilmot)

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been improved well-nigh out of recognition, but many village services, and the appointments of the village churches in some parts still provided many opportunities for further progress. The "Charge" reveals the wonderful grip the Bishop had of the needs of his wide-scattered diocese and how that nothing escaped his watchful eye, and nowhere was there a spot, or a group of people, who were out of range of his loving calculations for their welfare.

The opening of the year 1901 was a sad one, for within the first month there passed to her rest the great Queen who had presided over the Empire's destinies for nearly sixty-four years. Quebec took its share in the solemn celebration which was associated with the Queen's death, and it says much for the work that the Bishop had been able to accomplish at the Cathedral, with the splendid help of the new Dean, that the memorial service on 2nd February consisted of the Burial Office, followed by a Choral Celebration of the Holy Communion, with sermon by the Bishop, while all the great officials of the province and city, members of the Local Cabinet, the Speaker of the Ottawa Senate, Judges and Bar, consuls and vice-consuls, military authorities, and many other high functionaries, were present. It was really a splendid example of a Requiem Service of the Anglican Church.

In the spring of 1901 the Bishop's successor at South Acton, who had been appointed Bishop of Bombay three years before, had a serious attack of malaria, and came home to England to recuperate. Bishop Dunn wrote:—

"I am indeed sorry to hear of Dr. Macarthur's breakdown in health. I must write to him, I am very fond of him, and he seemed to me to be ideal for an Indian Bishopric."

In September, 1901, came the long-looked-for visit of the Duke and Duchess of Cornwall and York to Canada, and the

first city they visited was Quebec, and naturally the Bishop took a leading part in their welcome and entertainment.

In connection with that visit, and other matters, the Bishop wrote an interesting letter to one of his old parishioners at South Acton.

“QUEBEC, 22nd Nov., 1901.

“MY DEAR —

“It is always very nice to see your handwriting, and certainly you are right in imagining that I hark back a good deal at the All Saints' Season to the old 'Home'. I am indeed rejoiced that Hindley¹ makes much of this holy, touching time, and gets for his people such splendid help from outside. This is a great thing. . . . I am glad that Macarthur has gone back refreshed. I was very sorry to miss seeing him. I should also have seen Bishop Scott of North China had I been over. He got out of the boat here at Quebec to see me, and saw my people, but alas! I only arrived in town an hour after he had left. It is so sad for him to be going back to his diocese—his wife dead—and yet he is so valuable now, that he must not give up till he is personally obliged. . . . Yes, I had a very pleasant evening at the Citadel with the Duke and Duchess. I knew her a bit, for in the spring of 1893 I went to the opening of Templeton King's Schools at S. George's, Brentford, by the Duchess of Teck, and officiated for the Bishop of London (Temple), and sat next to Princess May the whole afternoon. She remembered it well. I said to the Duke 'Your Royal Highness must feel it a bit irksome to hear and answer so many addresses. You cannot know what tremendous good you are doing, but whoever thought of it, it was a

¹Third Vicar of All Saints', South Acton, and afterwards Vicar of Newark-on-Trent and now Rector of Lutterworth.

great thought that your Royal Highness should thus visit the Empire now in these critical days'. He replied, laughingly, 'Well it was, I am afraid, my own thought, and I named it to Chamberlain, and then there was no rest until we started'. This was the conversation, while Sidney Hall was making a rapid sketch of us. Of course they were mere newspaper portraits, and he developed my velvet Bishop Andrewes cap into a regular College mortar board. . . . I am just now badly in want of two young clergy, one just in priest's orders, who can sing the service well, is a gentleman and a Christian, to be second assistant at our Cathedral. We can only give him £125, but he can live very cheaply, and it is a very pleasant and useful sphere. The other I want to be a strong man—young—of broad sympathies, but a good Churchman, able to push his way a bit through the snow, and drive his horse well, and minister to two or three country congregations. His stipend to begin at £125, and a house. He can live well here, and keep his horse well within that, even if married. The stipends rise each five years, and there are pensions, and widow's pensions, and splendid educational advantages for boys and girls, and also for sons at College. Can't you help me to a good man for one of these posts? Speak to your Vicar. I have never wanted one before.

"I hope you find our 'Diocesan Gazette' as interesting as ever. We are continually receiving kind words about it from all sorts of people in all parts of the world, and in the diocese itself it is invaluable.

"With all loving regards to all,

"Yours ever affectionately,

"✠ A. H. QUEBEC."

CHAPTER V.

THE year 1902, the year of the sudden illness and postponed coronation of King Edward VII, was a comparatively quiet one for the Bishop, who although occupied, and more than occupied, with the multitudinous duties of his high office, did not attempt anything much out of the ordinary run of things.

In July one who had been his right-hand man in the diocese—Archdeacon Roe—kept his jubilee in the Ministry. In the celebration of that interesting event the Bishop took a leading part, and bore loving testimony to the loyal assistance that he had at all times received from him since the Archdeacon first greeted him on his landing in Quebec ten years before.

On 19th October the Bishop lost one of his nearest and dearest friends, the Rev. George Frederick Maclear, D.D., Warden of S. Augustine's College, Canterbury, who in the early days of the Bishop's work at South Acton had so greatly assisted him by personal service, sympathy, and advice. The two men had much in common, and since the day when they first met in the early sixties at the Church of S. Mark, Notting Hill, their lives had been united by an unbroken bond of friendship.

Bishop's College, Lennoxville, in 1903 celebrated the Jubilee of the Royal Charter which gave it the power to confer degrees. In March the Bishop headed a deputation to the Premier and Members of the Government of the Pro-

vince of Quebec seeking a grant to the University's Jubilee Fund. The address was read by the Bishop. The deputation were encouraged to take this step by the fact that the Government had already granted considerable financial help to Laval University for French Canadians, and the assistance which they now asked for on behalf of the English-speaking Canadians, the Government promised to give.

In the following June the twentieth session of the Diocesan Synod was held.

The Bishop's eldest son, the Right Rev. Arthur Dunn, Bishop of British Honduras, writes :—

“My father's Charges to his Diocesan Synod at its regular meeting, opened as a rule with some reference to outstanding events in the Church, and in the world, since the Synod last met. In leading the diocese to take any particular course of action, he would continually bid the members of the Synod think not only of their own diocese, and not merely of the Canadian Church, but keep in mind the needs of the whole Anglican Communion. He would relate any action of the General Synod that affected his own diocese, and would clearly point out how the diocese should take its part in forwarding the Church's general policy. He would then strongly press any distinctly diocesan movement, whether of a spiritual or temporal nature. Sometimes it would be the improvement of worship, or Sunday school work, or ruridecanal gatherings; at other times the care of Church property, or some scheme of raising money for diocesan purposes. Then he would give a careful statement of the statistics of the diocese, pointing out growth or falling off, followed by a complete resumé of the work he had been permitted to accomplish in the past two years, as well as the changes that had taken place.

“The various educational efforts in the diocese, all of

them dear to his heart, never failed to find a place in his Charges, and he always tried to cheer those responsible for them with the warmest words of encouragement and approbation.

"Last of all, there always came a touching farewell to all those, whether clergy or laity, who had been called to their rest, who by their importance in the diocese, or through their high position in the ecclesiastical world, were deserving of special mention.

"From first to last, he aimed at turning to a practical use the occasion of a Synod Charge.

"In the general conduct of his Diocesan Synod the Bishop showed the greatest anxiety to be fair and just to clergy and laity alike, even to the extent of being over-indulgent. He was especially anxious that any man who had come a long distance to take part in the Synod should have the fullest opportunity to express his views, although it might appear that the time of the Synod was being wasted."

The Bishop's address to the Synod on this occasion was an especially interesting one. He had completed ten years in the diocese, the period, he said, for which he thought, when he first came out from England, he might be able to continue his ministry in Canada before being obliged to retire from active work. He recalled the hopes and fears that had filled his breast when he first received the call to leave his beloved people at South Acton. He had come out to Canada supported by the prayers of many at home, and encouraged by the sure conviction that a kindly reception awaited him on the other side of the Atlantic. "In that conviction, dear brethren," the bishop said, "I have not been disappointed, for I have received from one and all through these ten years a most hearty and generous welcome and support, and during the whole of this long time, I feel I have great reason to

be truly thankful to Almighty God that I have not been hindered for a single day through illness or any other cause, but I have been enabled to keep all my engagements throughout this vast diocese, thus far, without fail."

The Bishop had written some months previously in a similar strain to a friend in England, in answer to the question as to whether he might be expected to pay a visit to the old country in 1903:—

"I may be able to come over in 1903, but my work is more imperious in its demands every year. Thank God, I have now been at it ten years and nearly a half, for the full term, in fact, that I expected to be able to work—without a day's sickness, and am now to-day well and strong, as far as I know, although I can see the marks of time upon me. If you read, e.g., the article on a series of Confirmations, in the 'Quebec Gazette,' you will see that God enables me to stand a good deal when it is necessary."

The most important reference in the Bishop's Charge was to the missionary work of the Church. It was in connection with the formation and development of the Missionary Society of the Church of England in Canada, known briefly as the M.S.C.C., that the Bishop's influence was felt in a marked degree. In Bishop Dunn's earlier years in the episcopate there were in Eastern Canada two missionary societies, the Domestic and Foreign Missionary Society and the Canadian Church Missionary Society, the latter being conducted on what are generally known as distinctly "Evangelical" lines. To give credit where it is due, it must be said that there was far more enthusiasm and effectual work in the C.C.M.S. than in the D. and F.M.S., and yet the best supporters of both were equally agreed it would be a grave mistake of policy to perpetuate in Canada the idea obtaining in the old country,

that each school of thought must have its own missionary society.

In place of this, there arose the far finer conception that there should be one great Missionary Society of the Canadian Church, of which every baptised person was *ipso facto* a member. How great a part Bishop Dunn took in bringing about this happy consummation cannot be estimated, but at least it can be said that the Diocese of Quebec led the way in Canada in the year 1902, in increased missionary giving, before the M.S.C.C. had actually come into being.

The Bishop said in his Charge that the formation of the new missionary society was "already bearing most blessed fruit". It had been decided that fifty thousand dollars were to be raised that year to be spent in Canada, and twenty thousand dollars in other lands. The collection of the money had been laid in equitable shares on the dioceses, that of Quebec being six thousand dollars. The gathering of this amount had been laid in due proportion on all the parishes. They had reason to hope that more than the stipulated sum would be raised. Last year they had instituted a house-to-house collection in the diocese, with the result that the total collection for all missionary purposes had advanced from three thousand five hundred to nine thousand dollars, and had been the means of leading all the other Canadian dioceses to adopt a somewhat similar plan.

Immediately after the Synod, the Bishop paid his fifth visit to the Labrador Coast, and in October journeyed to Washington, and, after fulfilling preaching engagements in the American capital, attended the All-American Conference of the Bishops of the Anglican Communion in the U.S.A., when questions of Church policy affecting the whole American Continent, the West Indies, and the Pacific Isles, were discussed, and Bishop Dunn read a paper on "The Relation of

the several branches of the Anglican Communion in America to one another". During the Conference, a great open-air service, which was attended by a mighty congregation of fifteen thousand persons, with fifty Bishops present, and about a hundred clergy in their robes, and led by a vast surpliced choir and band, was held in a beautiful, natural amphitheatre about two miles outside the city limits, close to the great Memorial Cross which commemorates the conclusion of peace between North and South. A notable feature of the service was a characteristic address, forceful and eloquent, from the lips of the illustrious President of the United States, Theodore Roosevelt.

The Bishop returned to Canada deeply impressed by his visit, and greatly desirous that a similar conference should be held in Canada, in due course. On his way back he visited Baltimore, Philadelphia and New York, preaching at Grace Church, Baltimore, besides attending several meetings and conferences in the three cities, and seeing many historic buildings, and meeting many famous people.

Although just on the threshold of his sixty-fifth year, the Bishop still maintained nearly all his old vigour and powers, and, in September, 1903, he climbed to the summit of Bald Peak, a mountain 2640 feet above sea-level, from which magnificent views are obtained over an enormous landscape. Writing of this expedition on 12th November, 1903, he said : "I went up Bald Peak with a party of about 200, and showed that I could still climb as well as most of them, and, since then, I have been 550 miles west to Toronto and back, and also 700 to 800 miles south to Washington and back".

In the spring of 1904 the Bishop paid another visit to the old country and spent his holiday in his usual characteristic fashion. He was here, there, and everywhere. He had written in February to one of his old South Acton

parishioners: "I shall be very glad to do a little among you all again, although I begin to think I ought, during holiday, to take things rather easier than harder than usual". How he carried this out will be seen. Attendance at service at S. Paul's Cathedral and at Westminster Abbey—at the latter place he notes, "heard some rather extraordinary teaching from the Rev. Hensley Henson, Canon in Residence"; addresses to communicants at his old church, and conducting the three hours service there on Good Friday and celebrating the Holy Communion on Easter Day, when he notes, "there were nearly one thousand communicants during the day". On S. George's Day he laid the memorial stone of the new rooms which completed the handsome Parish Hall which he had erected in his old parish eighteen years before. He preached on one Sunday at the great evening service at S. Paul's Cathedral, and stayed for the week-end with his old friend, Dean Gregory. He gave lectures on the Labrador Mission, spoke at the annual meetings of the S.P.C.K. and S.P.G., and visited among other places, Eltham, Southampton, Bournemouth, and Cambridge and also Canterbury, where he addressed the students at S. Augustine's College. The rest he needed he took during the two weeks of the voyages to and from England, respecting which he remarks, "We were permitted to enjoy, amid much thanksgiving, a few days of really welcome rest".

Perhaps, if he had in those days taken quieter and more reposeful holidays his grand constitution might have carried him into extreme old age, but he was spending his holidays in the way he loved, moving about, seeing old friends, and above all, helping on all occasions the great work of his diocese, which he had always uppermost in his mind.

Whilst at South Acton on this visit he gave a piece of land on his property there, close to All Saints' Church and

vicarage, and having frontages on three roads, to the local Council, who have used his kindly gift as a playground for little children, with seats for elderly folk.

In August, 1904, Quebec Cathedral was the centre of an historic occasion. As has already been stated, the Cathedral was consecrated on 28th August, 1804, the first Anglican Cathedral to be erected in any Colony of the British Empire. It so happened that Dr. Randall Davidson, Archbishop of Canterbury, had arranged to visit America to attend the General Convention of the Bishops of the Protestant Episcopal Church of the United States. Through the timely thought of Bishop Dunn, he obtained a promise from the Archbishop that he would, if possible, come to Quebec and preach the Centenary Sermon. When the Archbishop came, his visit was in every way a grand success, but there were many anxious moments before his arrival as to whether he could possibly reach the Cathedral in time. Against all hope, however, the S.S. "Celtic," in which the Archbishop made the voyage from England, did a record passage, and arrived at New York on Saturday morning, 27th August. Even then it was not possible for the Archbishop to get to Quebec by any ordinary train, but Mr. Pierpoint Morgan came to the rescue, and carried his Grace off to Quebec in his own private train, and the Archbishop reached the city early on Sunday morning. As an American newspaper man said, "Even a most Reverend Archbishop has to hustle when his foot reaches the new world".

The service in the Cathedral was in every way worthy of the occasion. The Altar was vested in a magnificent Altar Frontal, the joint gift of the Bishop and Dean. Needless to say there was a vast congregation, and among the clergy present was the Rev. Canon Mountain, a grand-nephew of the Right Rev. Dr. Jacob Mountain, who had preached the

sermon at the Consecration Service a hundred years before.

The Archbishop was welcomed into the Cathedral with a dignified address by Bishop Dunn, who reminded him that in coming to Canada he had "been permitted to accomplish a task which has never been performed by any of your illustrious predecessors". The Archbishop in his reply said: "It is to me a keen sense of joy that, in the Providence of God, my very first official act in the western world should be to join you in humble thanksgiving, and in earnest prayer for the work which these walls have witnessed for a hundred years". The Archbishop preached from the text "Patience worketh experience, and experience hope".

Bishop Dunn entertained Dr. and Mrs. Davidson during the days of their stay in Quebec, and under the Bishop's guidance his guests saw all the interesting sights and historic spots and buildings in the famous old city. They were shown the great Roman Catholic Basilica of Ste. Anne de Beaupré, "the Lourdes of the New World," and, of course, the Plains of Abraham and the Laval University. The Archbishop was greatly impressed with the city and the glorious views over the St. Lawrence River. He afterwards wrote to Bishop Dunn:—

"Our visit to your beautiful Quebec is, and will be, an abiding memory of enjoyment, interest, and profit of the best kind. We shall never forget those days, and the views from the Citadel are a permanent possession of our lives. God grant that this visit may have done something for the promotion of the Sacred Cause which we all have at heart."

In connection with the Centenary the Bishop placed a memorial window in the Cathedral which bears the following inscription:—

"To the Glory of God, and as a Memorial of the Centen-



THE ARCHBISHOP OF CANTERBURY VISITING THE KING'S BASTION
ON THE CITADEL, QUEBEC, IN AUGUST, 1904

Left to right: MRS. WILSON, REV. J. H. J. ELLISON, ARCHBISHOP RANDALL DAVIDSON,
MRS. HUNTER DUNN, REV. E. A. DUNN, COMMANDANT LT.-COL. WILSON,
MR. PIERPOINT MORGAN, BISHOP DUNN, MRS. RANDALL DAVIDSON

(Photo by Miss Aimée Coulcher)

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ary of the Consecration of this Cathedral by the Right Rev. Jacob Mountain, the First Bishop of Quebec, 28th August, 1804. This window was presented by the Right Rev. Andrew Hunter Dunn, the Fifth Bishop of Quebec, 28th August, 1904."

The window is immediately above that placed in the Cathedral by the Bishop three years before in memory of the Hon. Senator Evan John Price, and which bears the inscription :—

"The tribute of a grateful Friend."

In September, the Bishop delivered his Charge to the clergy. It was on the subject of the unhappy divisions among Christian people, and was in every way a powerful and thoughtful contribution to the solving of the great problem of how to bring about the re-union of Christendom. Writing of it in the following November to a friend in England the Bishop said :—

"I am afraid you will find my Charge rather stiff reading. It is founded on a sermon which in 1897 I preached before the University of Cambridge. It is a very liberal programme—it may be too liberal—but the horrors and evils of divisions are so great, as I see them on this side, that as long as I could get the quadrilateral, i.e. the Bible, two Creeds, two Sacraments, and the Episcopate, I would be quite glad there should be large diversity of service."

Having the needs of the Cathedral, and its future welfare, ever present in his mind, the Bishop arranged that, as a practical outcome of the Centenary, a Cathedral Endowment Fund should be created and placed in the care of the Quebec Church Society.

It was very fitting that as a part of the Centenary celebrations a General Synod of the Canadian Church should be held in Quebec.

From his earliest days in Canada, the Bishop had a firm grasp of the principles of the self-government of the Church, and, all through his episcopate, he played a prominent part in the Councils of the Church, as well as in the wider life of the community.

The General Synod of Canada, which binds the whole of the Anglican Communion in the Dominion into one self-governing body, had only come into being a short time before the Bishop was called to Canada, and he attended its first official session at Toronto in 1893, as well as every successive meeting to the end of his episcopate, including the sixth session in 1911. Even in the days when he was a newcomer, his influence soon began to make itself felt, and he came to be looked upon as a loyal and consistent Son of the Church, who would stand firmly, yet in a kindly manner, for her principles. Seldom was a policy launched, or a new movement started, without his opinion being sought, as of one who had received sound training, and who had a wide experience.

Bishop Dunn was the convener of the General Synod's Joint Committee on Christian Union, a subject always very dear to his heart. He never lost an opportunity of showing that he hoped for, not only a drawing together of the Anglican Communion with the various Protestant bodies, but also reunion with the old historic portions of the Holy Catholic Church, the Church of Rome, and the Churches of the East.

With the mention of Bishop Dunn's association with the direction of general Canadian Church affairs it will be convenient to refer to the important part that he took in the production of the official hymn book of the Canadian Church, "The Book of Common Praise". This book is a successful illustration of "unity by inclusion". It is an acknowledged fact

that the retention of the hymn "Thee we adore, O hidden Saviour, Thee," as well as of the old Office hymns of the Church, was due to his personal insistence. Moreover, his practical sympathy with the difficulties of small choirs in country parishes led him to desire, and to obtain, an addition to the hymn book of a number of good, but simple chants, together with other easy music for the better rendering of all the Church's services. This work was carried out by a sub-committee of three, of which Bishop Dunn was the convener.

In the matter of Prayer Book revision the Bishop was always very conservative, and he deprecated any attempt to have a separate Canadian Prayer Book until the results of revision in the Mother Country should be known. At the same time he was a firm believer in greater elasticity in connection with the Church's services, as the constant publication in the "Diocesan Gazette" of special forms of service, or special prayers authorised by the House of Bishops, or by himself for his own diocese, indicated.

He was largely instrumental in the publication, in 1906, for the Ecclesiastical Province of Canada, of a series of permissions issued by the Bishops, which included special psalms and lessons for such seasons as Advent and Lent.

The General Synod was now to meet in Quebec. This naturally threw a great deal of extra work upon the Bishop, and, needless to say, his genius for organisation, his cheerful optimism, and his overflowing hospitality, had full scope for expression, and in all his care for his distinguished guests he was, as ever, nobly seconded by Mrs. Dunn, their daughter and sons.

One of the many guests at Bishopthorpe for the Synod was Bishop Tuttle, Presiding Bishop of the American Church, and Bishop of Missouri. He was the preacher of the Synod

Sermon at the Cathedral. He spoke of the two Churches as "twin sisters," and of the severance of the thirteen colonies as the result of a "misunderstanding about housekeeping". He dwelt upon many striking points of resemblance between the two Churches, but gave the palm for heroism to the "pioneer clergy of the northern sister, along the bleak coast of Labrador, in the solitude and loneliness of the Hudson Bay Country, and in the outreaches towards the Arctic Water". He also said that the two Churches were the first who "clothed the laity with authority and responsibility, and, considering how justified they had been for the step they had taken, the Mother Church of England might well follow in their steps in that respect".

On his return to his own diocese Bishop Tuttle wrote this characteristic letter to Mrs. Dunn :—

"THE BISHOP'S HOUSE,
"74 VANDERVENTER PLACE,
"SAINT LOUIS, 14th Sept., 1905.

"DEAR MRS. DUNN,

"I am safe back in my own home, and now beg to send my Parthian arrow laden with warm and deep thanks to you and the Bishop, and your daughter and your sons, for the kind and abounding hospitality extended to me in my Quebec visit.

"The aboundingness shall find an abidingness of gratefulness in my heart for many years to come.

"As I sit writing, the whole picture of your home and picturesque Quebec, and the active Synod, all unite themselves vividly before me, and this letter earnestly begs to assure you that to me there are only joy and thanks in the vivid portraiture.

"May I ask you kindly to remember me, too, to the fellow-guests, the Archbishop and the Bishops, and to your

good son-in-law whom, I fear, my burly presence turned out of doors.

“With most pleasant and abiding memories, I am, dear Mrs. Dunn,

“Most faithfully and gratefully yours,
“DAN’L S. TUTTLE.”

The Bishop of Niagara also wrote to Mrs. Dunn:—

“I would be thoughtless indeed if I failed to send you a line expressive of my deep sense of your kindness to me, and of the truly wonderful and extended hospitality you and the good Bishop were able to dispense to the whole Church during the long Synod. It was unexampled, and you have made all the Church your debtor. I will never forget it. It was a beautiful exhibition of a consecrated household working so lovingly, so cordially together, for the Glory of God, and the good of His Church.”

The Archbishop of Rupertsland wrote to Bishop Dunn:—

“I hope you and yours are very well. I shall never forget the extensive kindness of you all, and I shall ever look back with the pleasantest recollections to my stay at Bishopthorpe. It *was* so nice. I was just remarking to my daughter that the strain of the Synod seemed nothing to me for the reason that I had such a ‘home’ to come to at your house to be *built up* with kindness. I hope that Mrs. Dunn and Miss Dunn are none the worse for all that fell upon them. Remember me most kindly and gratefully to them both, and also to the ever capable Arthur,¹ and to the interesting *smoking* son, who guided me to comfort in the side room upstairs, where we fumigated together, and where he listened to our ‘yarns’.”

¹ Now Bishop of British Honduras.

The Centenary closed with a service in the Cathedral on 10th September, when it is worthy of note that the sermon was preached by Dr. Bond, Archbishop of Montreal, and Primate of all Canada, *on his 90th birthday*.

In connection with the closing events of the Centenary, Bishop Dunn received the following letter from the Archbishop of Canterbury (Dr. Randall Davidson):—

“DRUMMUIR,

“KEITH, N.B., 9th Sept., 1905.

“MY DEAR BISHOP OF QUEBEC,

“I need not assure you how much my thoughts and prayers are with you all in Quebec this week, when every hour brings back memories of the corresponding hours last year and of all the kindness we received. I shall be keenly anxious to read an account of all that passes, and if there be some newspaper that gives a fuller report than will be found in the ‘Guardian,’ or the (American) ‘Churchman,’ I should be most grateful if a copy might be sent to me at Lambeth, where I hope we shall be in a week or two. We are at this moment holiday-making in Scotland.

“What you say about the possible revision of the Prayer Book is most interesting. You, no doubt, have before you the Reports of the last two Lambeth Conferences, which touch on this subject. It is a difficult one, and I am on the side of those who expect (and will welcome) a somewhat greater elasticity in the matter of verbal (and even more than verbal) changes, to suit local conditions in different parts of the world, subject always to some (formal or informal) control of a central sort.

“As to the Athanasian Creed suggestion which you tell me of, I do not remember whether the words you quote are exactly those which have already been suggested with the same object—I am away from papers—but I ought to say

that, for my part, I anticipate far graver (and more legitimate) opposition to our taking in hand an alteration of the *words* of the ancient Quicunque, than to some alteration of the rubric enjoining its use. It is, however, a big and difficult subject, and all suggestions are valuable.

“ With our united regards to all your circle,

“ I remain, very truly yours,

“ RANDALL, CANTUAR.”

The years were running apace, bringing their changes, and still the Bishop laboured on, never faltering in carrying out the great work to which he had set his hand. Men came and went, and a great many of those who had greeted the Bishop on his first coming out from England had passed on to their rest. Still the Bishop visited the far-away parts of his diocese with the same regularity and thoroughness that had characterised him in the early days of his Episcopate. In 1906 he made another of his triennial visits to the bleak Labrador Coast, that land, as Dr. Grenfell has described it, of “ cods, fogs, and dogs”. This time the Bishop made the tour in the Government steamer “ Princess ” that had taken the place of the old “ La Canadienne,” so familiar to the Bishop in his earlier visits. Although the trip was made in the months of June and July, the weather was very trying. Torrents of rain fell, thunder storms of intense severity were frequent, and much fog delayed the Bishop at times for days together. Nevertheless, the Bishop carried out all he had planned to do, and never seemed to weary or to be cast down at any adverse circumstances in which he found himself.

During the summer of 1906 Quebec received a visit from Bishop Montgomery, Secretary of the S.P.G., who came out to Canada in connection with the great call of the Canadian West, and to interest the Church people of the Dominion in

the Pan-Anglican Missionary Congress which it was arranged should be held in connection with the Pan-Anglican Conference at Lambeth in 1908. Associated with the Conference, it was proposed that the Bishops of the Anglican Church throughout the world should offer a united thank-offering at S. Paul's Cathedral on behalf of their respective dioceses.

The Diocese of Quebec, as its contribution towards this thank-offering, set out to raise a sum of from five thousand to ten thousand dollars to assist in the training of suitable men to work in the West of Canada. The plan was warmly approved by the Bishops of the Western Dioceses who wrote appreciative letters to Bishop Dunn. The men were to be educated at Lennoxville. "Verily you give us all a good lead," was the remark of the Bishop of Niagara, whilst the Bishop of Calgary said, "The Diocese of Quebec is proving itself worthy of all that was done for it by our Mother Church of England in its early days". "Bravo! Diocese of Quebec, for missionary advance in helping others," was the message of the Bishop of British Columbia; and his Lordship of Keewatin wrote, "I thank God for the step Quebec is taking, and pray that you will have much success". The Bishop of Ottawa wished "that we could find as attractive and useful a scheme to draw out the offerings of our people".

The Bishop's Charge in 1906 consisted of a careful summary of the answers given to the questions put by the Bishop to his clergy as to what were the deepest needs of the diocese. It was a very valuable collection of practical and useful hints for clergy and laity alike, and could not fail to be of the greatest help to the Church people of the diocese.

CHAPTER VI.

DURING 1907, Bishop Dunn completed the first fifteen years of his Episcopate, and advantage was taken of the meeting of the Diocesan Synod held in May, prior to the Bishop's visit to England, to present him with the following address, which was read by the Dean of Quebec:—

“ My Lord—In the fifteenth year of your Lordship's Episcopate amongst us, we, the clerical and lay members of the Synod of Quebec, desire to assure you of our affection, and of our deep appreciation of all that you have done for this diocese since you came to dwell in our midst; with no thought of personal comfort, and no shrinking from work and fatigue, you have carried on unremittingly the arduous labours of your high office, the loftiest to which any man can be called, and the good results of your faithful performance of your duty are seen on every hand.

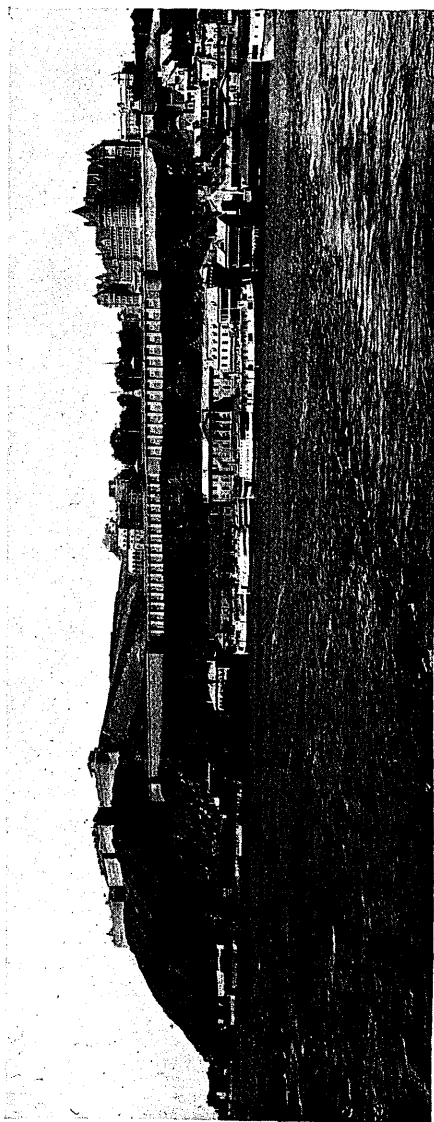
“ As a diocese we have been richly blessed under your Lordship's administration, and the Church in all Canada has shared with us, not only your fatherly counsel, and your indefatigable energy, but also that unlimited generosity which has made the helping on of the work of Christ's Church the chief joy of your life.

“ Our prayers and best wishes will follow your Lordship on your approaching trip to the Motherland, and we pray God, above all, to grant you health and strength to continue for many fruitful years your work for God as Bishop of Quebec.”

That the good Bishop was deeply touched by this expression of affection and appreciation from those who knew him, and what he had done for the diocese, was very evident. He was very grateful and much encouraged to go forward, and to persevere in what he had undertaken with so many doubts and fears when he first came out from England a complete stranger to Canada and its people. It was with a happy thankful heart that he once more set out for a brief visit to the Homeland.

Two days before the Bishop sailed the Alumni Association of Bishop's College held a dinner, at which the Bishop was present, and a congratulatory address was presented to him in which was mentioned the progress the University was making, and how large a part the Bishop had taken in the onward movement; the improvements to College buildings and chapel, and the substantial addition to the College and school endowments, "due in great measure to the hopefulness, as well as to the personal generosity of your Lordship". The address concluded in the following terms:—

"For those who, like your Lordship, have chosen 'to scorn delights and live laborious days' it is not always given to find the 'fair guerdon' in their own time, and we know only too well that 'fame is no plant that grows on mortal soil,' but though it may remain for future generations rightly to recognise and appreciate your Lordship's services, both to the Diocese and to the University, we can venture to assure your Lordship of the very keen regard and warm appreciation which we, as members of the Alumni Association feel, not only for your Lordship's labours among us, but also for the untiring enthusiasm, the ready help, and the constant sacrifice of personal desires and comforts, of which, collectively and individually, we have all had experience. We can only add the prayer that the ties which now unite us may not soon be



QUEBEC. THE CITADEL AND CHATEAU FRONTENAC

Photo by E. N. U.

severed, and that your Lordship may long be spared to rule over the Diocese of Quebec and this University.

“May we add our heartiest and respectful good wishes for Mrs. Dunn and those of your family who have done so much to assist in the great work that your Lordship has accomplished among us.”

The special purpose of the Bishop's hurried visit to England was to perform the marriage of his eldest son, the Rev. Edward Arthur Dunn, lately Professor of Mathematics and of Pastoral Theology in the University of Bishop's College, Lennoxville. The ceremony took place in the beautiful old church of S. James, Bury St. Edmunds, the bride being Ellinor, daughter of the late Mr. Arthur Hunter, of Bury. The Bishop, with his son and daughter-in-law, was back in Quebec on 14th July, having been delayed by fog for three days. Next day, after preaching in the Cathedral on the day of his arrival, he was on his travels again, visiting many of the towns and villages in the nearer part of his diocese.

Shortly after the Bishop's return it was announced that once again Quebec was to receive an illustrious visitor. This time it was that most beloved and popular prelate, the Right Rev. Winnington Ingram, Lord Bishop of London, who was coming out to Canada in September to attend the General Convention of the American Church. He arrived in the old city direct from England on 6th September, and was met at the landing-stage by Bishop Dunn, all the city clergy, and a number of representative laymen. Afterwards, Bishop Ingram described the first sight he had of Quebec on rounding the bend of the river St. Lawrence as “a moment” in his life, saying that immediately he saw the historic city he felt there was only one text he could preach upon next day in the Cathedral, and that was “A city set on a hill cannot be hid”.

This he accordingly did; and when writing of that service and sermon in the "London Diocesan Magazine" he mentioned that he distinctly heard a rustle of approval in the pew of the Governor-General, his old friend Lord Grey, when he said, what has been already quoted, that "Quebec was one of the few famous spots on the world's surface". He wrote, too, how gratified he was to find "under the genial guidance of men like the Governor-General and the Bishop of Quebec how well both races and both branches of the Church got on together".

The "Quebec Diocesan Gazette" summed up the all too short visit of the Bishop thus:—

"The Bishop of London came to Quebec and won all hearts, and we shall always remember his visit with the greatest pleasure, and his inspiring words preached to us in the Cathedral will not readily be forgotten."

The Bishop of Quebec received the following letter from the Bishop of London, a few days after he had gone westwards:—

"SEE HOUSE,
"86 HOWLAND AVENUE,
"TORONTO, 15th Sept., 1907.

"DEAR BISHOP,

"Thank you so much for your letter about Mitchell¹: I will remember what you say.

"In spite of all the overwhelming welcome we have received at Montreal, Ottawa, and here, we have not forgotten our 'first love'—Quebec. Give all the dear family my love

¹The Rev. Charles Wand Mitchell, who had a distinguished career at the University of Bishop's College, Lennoxville, had been residing with Bishop Dunn at Bishopthorpe, helping the Bishop's eldest son, the Rev. E. A. Dunn, in his work. He eventually went to Emmanuel College, Cambridge, as an advanced student, gaining many prizes and scholarships. He was appointed an Assistant Master at Merchant Taylors School, went out to the war as a Chaplain, and died of wounds 3rd May, 1917.

again. We move on to London to-morrow. If the sketch of my little sermon has not been lost, I should be rather glad to have it as a memento of Quebec, and in case my publishers wish to bring out a little book.

“Yours affectionately,

“A. F. LONDON.”

At the end of September Bishop Dunn accepted the invitation of the Bishops of New York and Washington to be present at the laying of the corner-stone of the new Anglican Cathedral at Washington, and to attend the General Convention of the American Church at Richmond, Virginia. The latter event was the special purpose of the Bishop of London's visit to the New World, and both he and President Roosevelt took a leading part in the great open-air service which was a prominent feature of the programme, and the Bishop also preached the sermon at the opening service of the Convention. Bishop Dunn, before leaving, managed to arrange a better system of transferring clergy from diocese to diocese, and from church to church, and thus in addition to taking part in most inspiring and historic proceedings, was as usual able to accomplish some very practical work.

It may be of interest to place at this point a few lines which the Bishop wrote in November, 1907, to one of his correspondents in his old parish of South Acton on the matter of the constant change from parish to parish which some restless clergy never seemed tired of making, to the great unsettling of parochial work, as they do not reside long enough in one place to do anything more than upset things generally. The Bishop wrote:—

“I can quite sympathise with you in what you say about the change of clergy. It is a great pity that men cannot settle down, and not leave work until something has, by God's help, been done. I have only been at three places—

- (1) Curate at S. Mark's, Notting Hill,
- (2) Vicar of All Saints', South Acton,
- (3) Bishop of Quebec,

and if I had to begin again, I should not wish it to be different."

The Pan-Anglican Conference was held in the summer of 1908 and the Bishop had to cross the Atlantic again to take his share in that great gathering. He visited, of course, his old church at South Acton, where his former parishioners were waiting—after the departure of the Rev. W. P. Hindley to his new appointment as Vicar of Newark-on-Trent—for the advent of his successor. He stayed with Archbishop Davidson at Lambeth, and with the Bishop of London at Fulham. He spoke at the annual meeting of the S.P.C.K. and preached at a Sunday evening service at S. Paul's Cathedral. He also travelled down to his old birth-place of Saffron Walden, where he stayed with the Vicar, celebrated the Holy Communion, and preached in the parish church, and told the people how, beginning life as a Congregationalist, he had been led by study to seek baptism and confirmation within the English Branch of the Catholic Church. He also wandered about among the old haunts of his boyhood of sixty years ago. On S. John Baptist's Day the Bishop presented the thank-offering of his diocese at the great Thanksgiving Service at S. Paul's. He also preached at Westerham, the birthplace of General Wolfe, the Conqueror of Quebec, visited his friend the Bishop of Southampton, and, at the annual dinner of his old College of Corpus Christi, Cambridge, proposed the toast of the evening, "*Floreat Antiqua Domus*".

Many other engagements the untiring Bishop fulfilled, but some had to be left undone, for an important event was

calling him back to Canada—the Tercentenary of the founding of Quebec by Samuel Champlain. He returned in time for the special service in Quebec Cathedral on 26th July, when he preached, and among the distinguished congregation present were H.R.H. the Prince of Wales (now King George V) and Lord Roberts.

The Bishop was now in his seventieth year, but he was still showing, by the marvellous amount of work that he was able to get through, that not much of his natural force was abated. In the autumn of 1908 the Bishop conducted a morning Confirmation at S. Anne's Church, Richmond, then was driven twenty miles and took two more Confirmations. As was said by a clergyman who was with him at the end of the day, "it was a feat that might have staggered a younger man, but only made the Bishop smile". On another day, towards the end of 1908, the Bishop took three Confirmations, celebrated the Holy Communion, and administered Holy Baptism, and drove over twenty miles.

On All Saints' Day of that year the Bishop's youngest son, Harold, was ordained to the Diaconate by the Bishop of Algoma, and the sermon was preached by Bishop Dunn. Thus three of the Bishop's sons entered the ministry. Before the year ended, the first of the young men who were to be trained at Lennoxville for missionary work in the great West and North-West, as the Quebec diocesan contribution to the Pan-Anglican offering, was ordained Deacon by Bishop Dunn. The Bishop of Qu'Appelle wrote in connection with this interesting event, "I look forward, under God's blessing, to his being a great credit to Lennoxville and the Diocese of Quebec, as the first-fruits of your diocesan effort to train suitable men for western work. I am deeply grateful to you for sending him."

The spring of 1909 saw the Bishop in Toronto, where he joined with the other Canadian Bishops in a conference which

drew up a reply to the Presbyterians, Methodists, and Congregationalists on the question of re-union, and in June he delivered his Charge. Among the many subjects dealt with by the Bishop was that of immigration. He was thankful to say that the English Church population in the diocese was larger than when he first came to Canada, despite "the rash desire of many people to part with their property and go out to the west". He went on to say: "I do not think it is our duty to fold our hands and agree that in this Eastern Canada our race must of necessity die out, leaving our beautiful country entirely to our French-Canadian neighbours, and I am quite sure indeed that the best French-Canadian thought does not desire that this shall be the case".

In June the Bishop set out on what was destined to be his last visitation of the whole Gaspé Deanery, including the Labrador and the Magdalen Islands. During the six weeks' journey there were the usual hardships and difficulties. For instance at one place—Malbaie—on the Bishop taking his departure, there was such a strong breeze blowing, and such a rough sea tumbling ashore, that the boat which should have conveyed the Bishop to the steamer was unable to make the beach, and the Bishop had to climb aboard her off the slippery stagehead. The Priest in charge of the Mission wrote, "A hearty 'God bless you all' came up as the boat pulled away in the darkness, and his Lordship's visit to us was over. Who can say what the result of that day's Apostolic labour will be—the Master's message so earnestly delivered, so freely and lovingly declared—no sparing of self in the execution of his duty."

On 4th August, 1909, Archdeacon Roe died in his eightieth year. He had been a most valued friend and staunch helper of the Bishop. He had presided at the Synod in 1892 at which Bishop Dunn was elected, and he was the first to welcome him when he came as a stranger to a strange land.

CHAPTER VII.

ON 16th October the Bishop was to celebrate his seventieth birthday. Congratulations poured in upon him from his flock in the diocese, and a present, which touched him very deeply, was received by him on the very morning of the birthday itself from some of his old parishioners at South Acton. It took the form of a handsome album containing just upon one hundred names and the following address:—

TO
THE RIGHT REVEREND
ANDREW HUNTER DUNN, D.D.,
LORD BISHOP OF QUEBEC
(FIRST VICAR OF ALL SAINTS', SOUTH ACTON,
1871 to 1892).

"WE the undersigned, who, with many others, had the happiness and privilege of being associated with you in your strenuous and self-denying work at South Acton, send, on this your seventieth birthday (16th October, 1909), our respectful greetings and good wishes, assuring you of our unalterable love and esteem.

"WE thank God for the great work you were enabled to do among us, and pray that His Blessing may continue to rest upon you, and upon all your labours for His Church, to which you have so nobly devoted your life."

Then, a few days later, a beautiful brass lectern followed, an exact copy of the one in use in the Lady Chapel at All Saints' Church, and which his old friends wished the Bishop to place in his Domestic Chapel at Bishopthorpe.

The Bishop wrote the following letter to the Secretary of the Birthday Presentation Fund:—

“BISHOPTHORPE,

“QUEBEC, 6th Nov., 1909.

“MY DEAR ——

“I do not know how I can thank you, and all dear All Saints' friends for your wonderful thought and immense and overflowing kindness, exhibited by your sending to me, after all this space of time, the loving words embodied in the album, and the very handsome Brass Lectern which is now in our Domestic Chapel. It fits into its position most perfectly, and having passed through the Customs, and been delivered to-day, will be used here within the Octave of All Saints, and afterwards.

“With ever repeated thanks,

“Yours affectionately,

“✠ A. H. QUEBEC.

“P.S.—It was charming to have a special Celebration. Please thank the Vicar, and thank Couzens¹ for ringing the bells.”

So far, this has been a record of well-nigh ceaseless activity, and almost superhuman energy on the part of the Bishop, for, up to this time, he had maintained the wonderful health and vigour of mind and body which had so greatly contributed towards the successful carrying out of all he had set his hand to throughout his life. If this Memoir shows nothing else, it should, at least, display abundant evidence that the good Bishop had never, during his long ministry, spared himself, or allowed any consideration of his own ease or comfort to interfere with anything he felt it his duty to

¹The Verger.

do for his Lord and Master, and for the Church of which he was a minister. Perhaps, as has been mentioned before, if he had taken longer and more frequent rest he might have carried his grand health and capacity for strenuous work into extreme old age, but that would not have commended itself to his sense of duty and would have robbed him of much of the extraordinary happiness which he always found in the work to which he had devoted his life.

The Ven. Archdeacon A. J. Balfour, who for twenty years was general secretary of the Church Society, as well as for nine years general missionary agent, and Archdeacon of Quebec, and was therefore brought into close and intimate relationship with the Bishop during his entire episcopate, writes:—

“Imbued seemingly with but one constraining thought, viz. the welfare and progress of the Church, naturally gifted, moreover, with great physical strength, capacity for work, and indomitable energy, Bishop Dunn unquestionably shortened his life by incessant labours. I never knew him to indulge in recreation for rest's sake. His oft-expressed wish, not always a wise one, was that he might ‘die in harness,’ and his wish was practically granted, for his departure hence followed a few days his resignation of the See.”

In the providence of God, the call came with startling suddenness, which, for the brief remainder of his years, was to limit the Bishop's energies and cripple his powers.

Walking home from Cathedral Matins on Wednesday, 24th November, 1909, he experienced a sensation of numbness in his right hand and foot. The slight seizure did not interfere with his speech, nor affect his brain, and being quite near he was able to reach Bishopthorpe without assistance. His doctor was sent for, and he ordered all the Bishop's engagements to be cancelled, and complete rest. With much

kindness the Bishop of Montreal came to the rescue, and conducted some of Bishop Dunn's immediate Confirmations.

Great regret was expressed throughout the diocese as the news of the Bishop's illness became known, and when one by one many gatherings had to be held which the Bishop had not failed to attend for many years, the withdrawal of his cheery presence emphasised the blank which his absence created.

The complete rest which had been ordered did not turn out to be a very long one, for the Bishop very soon began to chafe under the enforced idleness, and was eager to be setting about his work again. In January, 1910, he wrote a letter to the members of the Anglican Communion in the Diocese of Quebec, stating that he had been able to do a little already, that he had found himself capable of holding a Confirmation in his private chapel, and to his "great joy" had occasionally celebrated the Holy Communion and taken some little part in the Cathedral services. He had also held his usual reception on New Year's Day, and was hoping to take a series of Confirmations near Quebec. He also proposed, in accordance with the Canon, to ask the Diocesan Synod in May to elect a coadjutor Bishop, with the right of succession. In the summer he hoped to be able to get away for rest and change of scene.

In January a delegation representing the clergy of the diocese waited upon the Bishop, and presented him with a beautiful illuminated address, expressing their pleasure at the improvement in his health, and the high esteem in which he was held by all his clergy, and their appreciation of the truly fatherly interest which he had ever taken in them and in their work. At the same time they asked him to accept a reredos, designed by the Bishop and executed in Canadian Oak, for his domestic chapel at Bishopthorpe.

When the matter had been first mentioned it was suggested that the presentation might take the form of a comfortable reclining chair. On hearing of it the Bishop laughed, saying, "I'm not an arm-chair man ;" at the same time he said that, if they really wanted to give him anything, he would greatly appreciate a carved reredos to take the place of the temporary dossals in his private chapel.

When the reredos was dedicated by the Bishop in the following May, a brass plate was attached to the wall, near the credence table, bearing this inscription—"This reredos was presented on 1st January, 1910, by the clergy of this diocese, as a loving thank-offering in gratitude to Almighty God for the restoration, after serious illness, of the Right Reverend Andrew Hunter Dunn, M.A., D.C.L., D.D., Fifth Bishop of Quebec, and was dedicated on 23rd May, 1910, in this Chapel of the Holy Spirit".

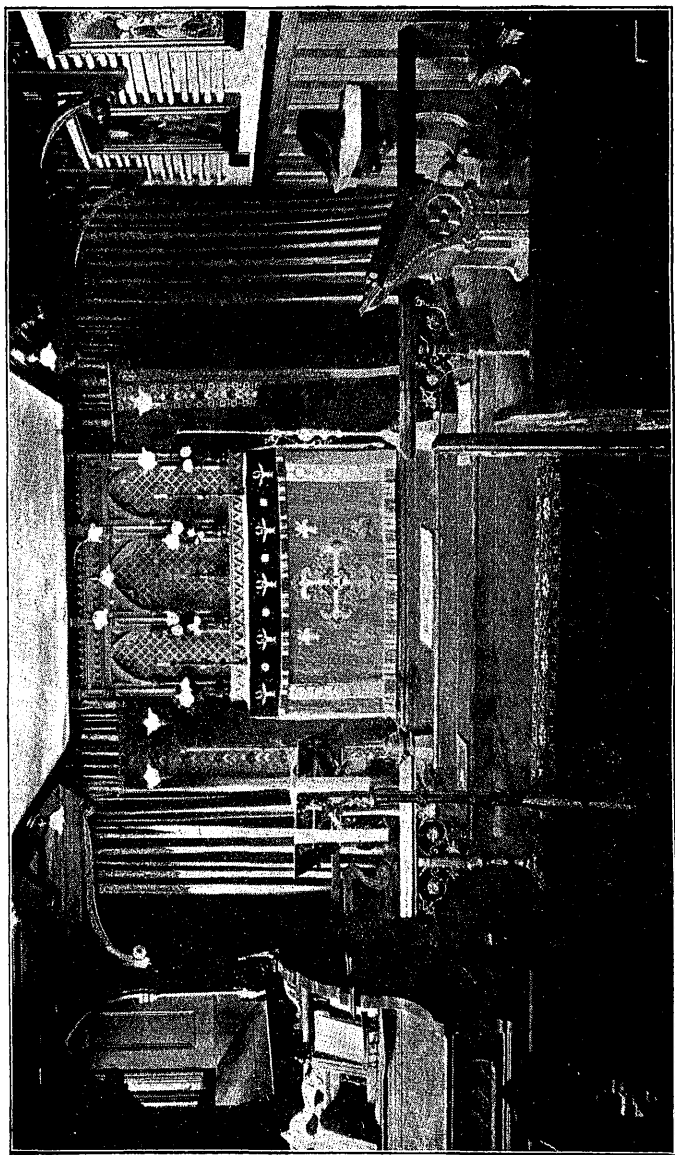
The room which the Bishop had set apart for his chapel was originally the billiard room of the house, and had been fitted up by him with much care and appropriateness for its sacred purpose. It was dedicated on 22nd September, 1893, and given the name of "All Saints," after the Bishop's old Church in England, but, as it was found that the designation clashed with that of the All Saints' Chapel adjoining the Cathedral rectory, the name had been but seldom used, and the chapel was eventually re-named by the Bishop the "Chapel of the Holy Spirit". As he explained to the clergy on the occasion of the dedication of the reredos, the chapel was the place where he and his family came together day by day to seek the gifts of Divine Grace, and it was also the scene of special Confirmations, when the gifts of the Holy Spirit were called down upon those who came to receive the "Laying-on-of-hands". Hence the suitability of the new name.

The chapel contained, besides the Bishop's seventieth birthday lectern and the reredos just described, several interesting ornaments and articles of furniture. First among them was the carved Episcopal chair made for Bishop George Jehoshaphat Mountain, which was handed to Bishop Dunn on his arrival in Quebec. Attached to the back of the chair was the following inscription—afterwards framed and hung up in the chapel:—

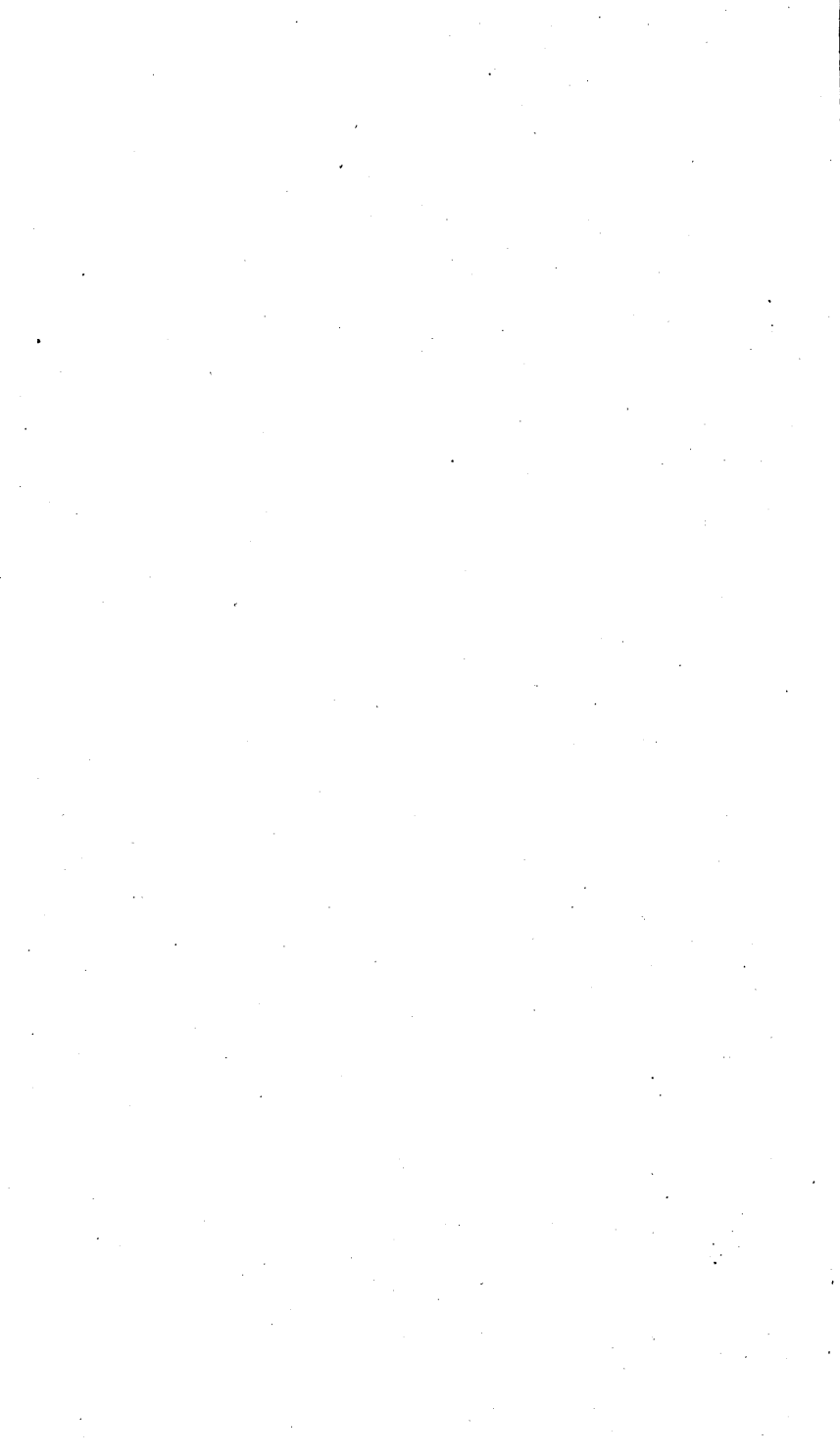
“This chair was made from the wood of an old elm tree which stood in the Cathedral yard, and was blown down in 1846. Tradition says that Champlain pitched his tent under it. It is for the Bishop of Quebec and his successors.”

As a connecting link between the Bishop's old English parish and his Canadian bishopric, the marble slab, upon a wooden pedestal, which was used as the credence table, was the actual slab that had done the same duty at All Saints', South Acton, for twenty years, until its place was taken by the handsome oak credence table presented by the Bishop just before he left for Quebec in 1892. The Altar hangings, too, were part of the Altar curtains from All Saints' Church, when they were reduced in size after the Bené memorial frescoes had been placed in the sacrarium. The kneelers and mats before the altar were also a reminder of the Bishop's old parish, being worked after the same pattern as those that had been so familiar to him at All Saints'. Various friends in England and Canada had made gifts of ornaments and furniture, and the Bishop gave the Communion plate, and on his resignation, left the chapel complete as a gift to his successor.

Besides being used for family prayers and occasional Confirmations, quiet days before Ordinations were held in the chapel, and, often, in Lent, during the earlier years of his Episcopate, the Bishop gave courses of instruction there



CHAPEL OF THE HOLY SPIRIT, "BISHOPTHORPE," QUEBEC
(Photo by J. E. L'Écuyer)



on Church history, the Prayer Book, the Holy Communion, etc., on week-day mornings, to which he invited the general public. These little services were much appreciated by many people.

The Synod met in May ; the clergy were well-nigh unanimous that a coadjutor Bishop be appointed, but as there was not a two-thirds majority of the laity of the same opinion, there was no election. During the Synod there were wonderful tributes of praise from clergy and laity alike to the Bishop's able work in the diocese. Emphatic testimony was given to his single-hearted devotion, self-sacrifice and generosity ; "when he had been ill they had realised with sudden appreciation what a great and good man he was". Some thought that sufficient time had not been given wherein to find the best man to be coadjutor Bishop, with the right of succession. They wanted to keep the Bishop, and hoped that complete rest would bring him back to them in a great measure restored to health.

Four thousand dollars were placed at the Bishop's disposal for him to obtain Episcopal assistance during the next twelve months. Of this the Synod unanimously agreed to give, by private subscription, two thousand dollars to add to a similar amount contributed by the Church Society.

The Bishop then set out for England at the end of May, and stayed for the most part in the bracing atmosphere of Westgate-on-Sea, near Margate, from which he obtained decided benefit. He appealed to Bishop Montgomery for aid in finding a suitable man to come out to Canada to render him Episcopal help. To his great joy he found just the sort of man he was looking for in Dr. Walter Farrar, late Bishop of Antigua, who had been obliged to resign his See as he was unable to stand the tropical climate. He thereupon came out to Quebec in September, and at once set about attending to the Episcopal duties that entailed long and arduous travelling.

Bishop Dunn had preceded him by about a month, and, directly he reached Quebec, he set out on a Visitation of the Gaspé Deanery.

Needless to say the Bishop was greeted with the utmost enthusiasm, and with expressions of affection wherever he went. In more than one place the time-honoured custom of escorting the Bishop out of the parish bounds was followed, a dozen or so buggies driving with him over the mountains. The cordial welcome which he received everywhere greatly cheered and invigorated him, and he returned to Quebec after his tour much uplifted and encouraged. From now, until his Episcopate ended, the Bishop received the greatest assistance from his eldest son, Arthur, who, since resigning his Professorship at Bishop's College, had been Rector of New Carlisle and Paspebiac and Rural Dean of Gaspé, and who, later in 1912, at his father's request, came to take charge of a parish near Quebec, in order that he might be at hand to render him the help that increasing age and infirmities demanded.

In February, 1911, the Bishop, at the earnest solicitation of his friends, set out on a tour of the Mediterranean, visiting Gibraltar, Cadiz, Malta, Naples, Rome, Athens and the Holy Land. Afterwards he spent a fortnight in England, and so back to Quebec by the end of April.

The Synod met again in June, and although the clergy were unanimous, and the laity nearly so, as to the electing of a coadjutor, they could not agree as to whom it should be—the most favoured candidates being Bishop Farrar and Dean Lennox Williams. Again the Synod adjourned. Bishop Farrar stayed on as an assistant Bishop for three months over the stipulated year, and left Quebec on 10th November, after which Bishop Dunn went on with his work alone, receiving most kindly help from the Bishop of Montreal, who did the arduous Labrador tour in 1912, Bishop Dunn himself visiting the missions of the Gaspé Coast.

In June, 1912, the Bishop paid what was destined to be his last visit to the motherland, and, to the great delight of his old parishioners, took the High Celebration of the Holy Eucharist at All Saints' Church, South Acton, on the last Sunday in June. A large congregation assembled, who little thought that they were present at the last service which their dear friend was to take in his beloved church, and that never more on earth were they to hear the familiar tones of that loved voice. Writing of that service a day or two afterwards, the Bishop said :—

"I enjoyed taking the Celebration on Sunday, and was glad to see so large a congregation uniting in the great service, no one at all leaving till it was entirely over."

Within a month he was back in Quebec, and at once set out for the Gaspé Coast.

In September he was asked to send a short quotation for a little book that was being compiled and sold for Church funds in his old parish. He at once acceded to the request, and wrote :—

"What can I pretend to write for your little book? Nothing can express all that I would like to say.

" 'Stand firmly under God, and *He* will stand by *you* ' is a declaration in which I steadfastly believe, and which I am sure will always come true. It is indeed a foregone conclusion, certain to come true."

During September, the Bishop completed the twentieth year of his consecration. He had by this time regained some of his old vigour, and at many of the Confirmations in various parts it was remarked that, despite his recent illness and his increasing years, he still retained much of his old spirit and "go".

All through 1913 the Bishop kept on quietly doing his work, and joined with his brother Bishops in their pronouncement

on Church unity, which was occasioned by a well-meant, but ill-advised, circular signed by certain clergymen of the various Canadian dioceses. In May the Diocesan Synod met, and the Bishop's Charge was a particularly weighty one on the subject of the danger of any action, "however charitable and however plausible it may appear to be on the surface, which would tend to lower the Church's standard in regard to the *Orders* of her Ministry".

Many a time during his more than twenty years Episcopate he had given practical evidence of his longing desire for more unity and co-operation between Christians, but this, his last Charge to the Diocesan Synod, was an expression of his fear that many would set about a worthy object in an altogether wrong way, and "would hinder rather than forward this happy consummation".

The Bishop was able, with his eldest son acting as chaplain, to carry through all the arduous duties which attached to his visitation of the Gaspé Coast, and for more than a fortnight during the month of August was travelling hither and thither engaged in a round of Confirmations, which must have been a great tax on his strength, but he never faltered, and heroically carried through all he had set himself to do. It was particularly noticed how beautiful and inspiring were his Confirmation addresses.

During the next ten months the Bishop attended to his Episcopal duties in Quebec, and to those which did not involve travelling long distances from the city, and on 23rd June, 1914, he held his customary Visitation at Bishop's College, Lennoxville. His Charge was another important contribution to the vital question of Christian unity, a subject which had formed the topic of his sermon preached before the University of Cambridge, on 30th May, 1897; he had dwelt on it at some length in one of his previous Visitation Charges, and now in his final Charge he turned to it again.

After affectionately welcoming his brethren, he reminded them that, during his Episcopate, on four previous occasions, similar Visitations had been held, as well as three other Visitations conducted in the various deaneries. The subjects of the Charges had been (1) The Real Presence of Christ in the Holy Communion ; (2) The Sacrificial Aspect of the Holy Communion ; (3) The Church's Work on behalf of the Young ; (4) The foundation, the progress, and the future hope of our diocese ; (5) The Canons of our Diocesan Synod, and the By-Laws and Constitution of our Church Society ; (6) The Re-union of Christendom ; (7) Our deepest needs, in the Parish, in the Diocese, and in the whole Anglican Communion. Now he intended to bring before their notice "the subject which is uppermost in the minds of all Churchmen, and, in fact, in the minds of all true Christian people, that of Christian unity".

Before entering on the subject there were just two other matters which he desired officially to bring before them. The first was "the cultivation of the habit of the private reading of the Holy Scriptures by both old and young in the Church, a habit which, I fear, is sadly neglected in these days. . . . It is absolutely essential both that the habit shall be formed in the early years of life, and that the reader shall be guided along the lines of the Church's teaching." He desired to recommend the "Communicants' Union for Bible Study and Prayer," and the "Children's Guild of Bible Readers".

The second matter was to urge their careful attention to the "Forward Movement" in intercession organised by the S.P.G., and the four recommendations of the society to that end.

He then proceeded : "And now, my Reverend Brethren, I desire first to lay before you certain broad principles, on which alone any permanent Christian unity may be based, secondly,

to offer some general advice as to how we individually, and as a branch of Christ's Church, should proceed towards the attainment of this happy consummation, and thirdly, to urge the need of deepening our own spiritual life, and that of all our people, with a view to presenting to the Christian world at large the best aspect of the truth as we have received it in Christ Jesus.

"As an introduction to this subject, I would remind you, my Reverend Brethren, of the official attitude of the whole Anglican Communion in offering as a basis for negotiation with any bodies of our separated Christian brethren what is commonly known as the Lambeth Quadrilateral, formulated in 1888, and continually since re-affirmed." He then gave these four points in some detail: (1) The Holy Scriptures; (2) The Apostles' Creed; (3) The two Sacraments; (4) The Historic Episcopate. "Keeping this official attitude in mind, let us briefly review some of the broad principles on which Christian unity may be based, and which, in my opinion, would make for its permanence":—

1. *Unity must be comprehensive.*—It would be absolutely useless to take any steps which did not look forward to ultimately embracing in *one* all kinds of Christian Communions in the world. Unity must include both Catholicism and Protestantism. No better illustration of it could possibly be found than the embracing of many divergent views in the Anglican Communion of to-day.

2. *Unity must involve Continuity.*—Continuity of order, faith, or worship—of anything that has come down to us through the centuries—must be held on to as a priceless possession.

3. *Unity need not involve Surrender.*—All the various bodies of Christians possess some aspects of the truth. If these aspects can be brought together, and shown in their

proper relation to one another, *all* will gain, and *none* will lose.

4. *Unity need not mean Uniformity of Worship.*—He reminded his hearers that, prior to the Reformation, different dioceses in the Anglican Church had different liturgical “uses”. We must be prepared for various “uses” within certain broad lines, even to the extent of unity with those who desire no liturgy at all, so long as they will “administer the Sacraments with unfailing use of Christ’s words of institution and of the Elements ordained by Him”.

5. *Unity need not mean Uniformity of Administration.*—Provided that in some form the Historic Episcopate is preserved, there should be room for considerable divergence of administration. Every nation should have its own branch of the Catholic Church, with national characteristics and modes of thought and procedure. After enlarging on all these points, he went on to ask what they ought to do and to avoid in order to help forward and not to hinder the work of unifying “the forces of Christianity”. Nothing was to be gained by belittling differences, or by entering into any compact to treat members of other Christian Communions as if they were fully-instructed communicants of our own Church. “I feel bound to say that I deplore any attempts, however kindly intentioned, to evade the plain rule of the Church that Confirmation shall normally precede admission to the Holy Communion. On the other hand, it is unthinkable that any agreement should be come to whereby communicants of any organised branch of the Catholic Church can be handed over indiscriminately to some other organised body which has not preserved, by an Apostolic Ministry, the continuity of the Church of Christ. Religious reciprocity may appeal to our sense of good-nature, but, if it involves any surrender of truth, it cannot result in permanent good.”

He further deprecated "the formation of small party societies within the Anglican Church, whose object is to carry on a campaign, either in a Catholic or Protestant direction, and eventually to undermine the foundation-principles of the church in some vital point. Recent experiments of this kind in Canada have proved that, instead of making for unity with others, they are only laying the Church open to the danger of a more serious schism within our own communion. . . .

"Must it not be obvious to any member of any one of the schools of thought of our own beloved communion, that we, as a branch of the Church, are not in a fit state to begin to talk about unity with any other Christian communion whilst the various schools of thought within our communion are striving one against the other—and even, in some individual cases, declaring publicly that they would not hold communion one with the other—and whilst the clergy and laity of the Church are not an absolute unit themselves?

"But what can we do to further the great end in view, whilst preparations are going on for the world-wide conference of all Christian communions which confess our Lord Jesus Christ as God and Saviour? *Pray* unceasingly; and *teach* faithfully."

He then went on to authorise for continual use at the public services of the church two prayers which had been specially recommended by the Commission appointed by the American Church to bring about the world conference on faith and order.

"Then, also, let us teach faithfully out of the Holy Scriptures, and on the lines of the Book of Common Prayer. There is no need for any one of us to endeavour to prove that those of other communions are in the wrong, but let us strive to make it evident that the Church's position is one

that must command respect for its historical continuity with the Church of earliest days, as well as appeal to all who love God for its purity of faith and earnest spiritual life."

He then made a lengthy quotation from a recent pronouncement of Bishop King¹ of Madagascar "as an example of clear statement of the principles for which we stand," and summed up thus:—

"Finally, my Reverend Brethren, if we are to present the Church at its best, we must take care to foster our own spiritual life and that of all our people. We need to learn to live more in the conscious presence of God, and to refer all our thoughts and actions to the guidance of his Holy Spirit. The priest's life must be sanctified by continual prayer and intercourse with God, in which I include his reading of the Holy Scriptures and meditating thereon. He should recite with earnest devotion the Church's daily offices; and, above all, he should so prepare himself for the celebration of the Divine Mysteries of the Holy Communion, that this holy service may always be a source of spiritual strength and grace, both to himself and his flock. Ample opportunities of partaking of the Holy Sacrament should be afforded in every part of the diocese. Every priest should aim at celebrating the Holy Communion in one of his churches every Sunday morning, provided he can get the requisite number to communicate with him. The man of God himself cannot expect to grow in grace unless, when circumstances permit, he regularly and frequently partakes of these Holy Mysteries, and the earnest priest, in places where communicants are few, will continually arrange with some, at least in turn, to come and join with him, that there may be a sufficiency each Sunday. The Lord's Day should be always sanctified by the Lord's Own Service. In all matters

¹ Now secretary to the S.P.G. in succession to Bishop Montgomery.

pertaining to the welfare of our diocese we need to stand earnestly together, remembering that the Church's corporate life must come before our own religious views or private opinions: and so, my Reverend Brethren, as the crowning thought of this last part of my subject, I desire to appeal to you most earnestly to be a united body and constantly to uphold the honour and the good traditions of the Diocese of Quebec."

The Charge closed with the solemn announcement of the Bishop's coming resignation.

"And now, my Reverend Brethren, having delivered myself of these thoughts on the subject of Christian Unity, and as to how we must earnestly contend for the Faith and maintain unimpaired the precious heritage which God in his love has bestowed upon us, and having appealed to you all, irrespective of your particular views and opinions, to uphold the honour and traditions of our beloved diocese, I have one more thing to say to you before I close. The relation of a father in God to his sons in the Faith, the priests of his diocese, is a very sacred bond, but like every other relationship upon earth, the period of its exercise must draw to a close, and I desire that you shall hear from my own lips that I have decided, after most earnest prayer and due deliberation, to lay aside the cares of my sacred office and to retire into private life for so long as our Heavenly Father shall choose to extend my days upon earth. . . . I have laboured in this diocese . . . for twenty-two years, and I can truthfully say that they have been, for the most part, very happy years of my life. I have loved my work amongst you, and have been permitted by Almighty God to see the fruits of my labours far beyond my desires. I shall always treasure in my heart the loyalty and love of you, my sons in the Faith, as well as of many who have gone to their happy rest. It will

be my earnest prayer that, when the right time comes to elect my successor, the Synod of this diocese will be rightly guided by God the Holy Spirit to make a wise choice, and that the abundant blessing of God will rest upon your new leader. No one knows better than myself the immense demands of every kind that are made upon its Bishop by a diocese of so vast extent as this one; it is God's grace alone that enables man to accomplish what is necessary. It is, therefore, with humble gratitude to the Giver of all good things that I make this announcement of my resignation, for that He will have enabled me, His unworthy servant, to fulfil my office, as a Bishop of his Holy Church, for more than twenty-two years. To Him, therefore, let all the glory be ascribed, through Jesus Christ our Lord."

The Bishop's last visit to Lennoxville was on the occasion of the Annual Meeting of the University on October 21st, 1914, when Mr. Chancellor Hamilton presented him with an illuminated address, assuring him of their affectionate loyalty and sincere and deep appreciation of the great services he had rendered to the University. Special mention was made of his "wise direction and never-failing generosity," to the "restoration and beautifying of the Chapel," the inception and completion of the Hamilton Memorial, and the building of the Endowment Funds.

Reference was also made to the Bishop's personal interest in the students, and especially the Candidates for Holy Orders, and to "many acts of kindness never to be forgotten".

CHAPTER VIII.

Lord, when Thou seest that my work is done,
Let me not linger on,
With failing powers,
Adown the weary hours,
A workless worker, in a world of work.
But, with a word,
Just bid me home,
And I will come
Right gladly,—
Yes, right gladly
Will I come.

—JOHN OXENHAM.

(By kind permission.)

THE Bishop from the time of the announcement of his resignation kept steadily on with his work, and at the end of July made his last visitation of the Gaspé Coast. He was accompanied by his son, the Rev. E. Arthur Dunn, as his Chaplain, and the whole trip involved journeys closely approximating to one thousand miles. Everywhere the Bishop was received with evidences of deep affection by the people, and in several places formal addresses of thanks and gratitude were presented to him.

The Bishop decided, on his retirement, to return to the old country, and a residence was secured for him at Benilton, Sutton, in Surrey. One of the last letters he was destined to write with his own hand was to an old parishioner of South Acton with whom he had regularly corresponded since his departure for Canada in 1892.

"BISHOPTHORPE,

"QUEBEC, 24th October, 1914.

"MY DEAR ——

"Thank you very much for your letter, which arrived this morning. The time of my resignation is now very near. Mrs. Dunn and I hope to sail on the Allan Line "Hesperian" on 5th November. We shall have Mrs. Dicker and her daughter with us. They are staying with us, and we have arranged to go with them to Buxton until we can settle in a home of our own. Ernest is looking for a house for us, and thinks he has found one at Benhilton that will suit us, near the church where we buried Brunton. I am very sorry the September "Gazette" did not reach you. We are sending you another copy.

"The war is indeed sad, but we trust it will have a good end, and do good all round.

"With kindest remembrances to all friends,

"Believe me,

"Yours sincerely,

"✠ A. H. QUEBEC.

"P.S.—I am bringing the Lectern—my seventieth birthday present—with me, replacing it with the one which we formerly used here in our chapel. I thought, if we cannot have a chapel, that I should like to have it by me in my study in my new home.

"Yours ✠ A. H. Q."

Very touching were the farewells with clergy and laity as the day of parting drew near. The Bishops of Canada with whom Dr. Dunn had worked so happily for so many years, at the Meeting of their House in October, unanimously passed a resolution of regret, in which special emphasis was laid on the retiring Bishop's "devotion to duty, his unselfishness of life, his sacrifice of time, money and health which had been

an inspiring example to all. His breadth of vision and staunch Churchmanship have been shown in his statesman-like dealings with the affairs of the Church."

Individual Bishops sent farewell messages, foremost among them being the late Dr. Charles Hamilton, Archbishop of Ottawa, who, as Bishop of Niagara at the time of Bishop Williams' death, was one of those nominated with Dr. Dunn for election to the See of Quebec. He was now retiring from Ottawa, and wrote:—

"I am desiring to offer you my warm sympathy in your withdrawal from your high and sacred office. If anyone amongst us can feel for you it is I who am going through the same trial as you. My thoughts go back to the time of your arrival in Quebec, and of my first meeting with you. The heartiness and whole-souled genuine devotion with which you threw yourself into the work of the Diocese of Quebec were manifest in your whole spirit. I think you must have had a great deal of joy in your Ministry."

Then there was a most kindly letter from Dr. Farthing, Bishop of Montreal, in which he said: "The Diocese of Quebec is now, as I am always telling my people, the best organised and the best financed diocese in the Anglican Communion. It is not only in finance, but look what you have done for Lennoxville. Then there are the souls you have helped, the spiritual consolation you have given: many hearts here will remember your kindness, and, among them, will be the brother who will sing a joyful *Nunc Dimittis*, if, when his time comes, he can hand over his diocese in as good condition as you hand over Quebec."

Dr. Thorneloe, Archbishop of Algoma, than whom no one was better qualified to speak from personal knowledge of Bishop Dunn's work, wrote:—

"I have a deep sense of the debt the Canadian Church

owes to you. From the very beginning of your Episcopate we recognised in your life and work the introduction of a new standard of service and a more exalted and unselfish type of loyalty to the Church than had been commonly prevalent amongst us. And now that you are leaving us, we begin to realise something of what you have done for the Church at large, and something of the extent of the loss your removal from active service entails. I, personally, owe you more than I can say, and shall follow you always with affectionate regard and earnest prayers."

Bishop Dunn had made many friends among the members of the Sister Church of the United States, and on his approaching retirement, Dr. Tuttle, the Presiding Bishop of the American Church, wrote in characteristic style: "I note that you are going from our western land to your old English home. May I confess to you that the tears will not keep back as my heart takes in that you are to retire? Your earnestness and godly zeal in doing your Episcopal work have crowned the goodness and kindness of heart which have won upon your brethren, and which will ever bind them in loving and grateful memories of you."

The Dean of Quebec, who subsequently succeeded Dr. Dunn as Bishop, in writing to thank him for a substantial parting gift to the Church Society, said: "It is only in accord with the unstinted and open-handed generosity which you have always shown during the whole of your long Episcopate. I would like to take this opportunity of telling you how gratefully I have appreciated all your unfailing kindness to me during the past twenty-two years, kindness and encouragement which have lightened my labours and strengthened my hands in the Master's work."

One of the oldest clergy of the diocese, Rural Dean Stevens, Rector of Coaticook, who entered into his rest two days before

the Bishop, and who had been among the clergy who voted for Dr. Dunn twenty-two years before, wrote: "I have never had reason to feel that I made a mistake, and I have no doubt that we were guided, as we prayed to be, by the Holy Spirit. I will not refer at length to your arduous work, but will simply say that you have set up such a high standard, that it will be very difficult for us to find a man to succeed you, with whom we shall be satisfied."

Bishop Dunn all through his Episcopate had always studied to live on friendly terms with his Roman Catholic brethren, and had won their deep respect and esteem. For instance, when Cardinal Taschereau, Archbishop of Quebec, died, Bishop Dunn caused the bell of the Anglican Cathedral to be tolled, and several members of his family, including his eldest son, who, owing to his father's absence from the city, represented him, attended the funeral at the Basilica. This, and many similar acts of kindly Christian feeling, had caused great pleasure to the Romanists in Quebec. Now that the Bishop was leaving, they joined with their Anglican brethren in expressing their sense of the loss which his departure would cause. The Roman Catholic brothers at the Commercial Academy passed a resolution on 30th October, which they forwarded to the Bishop, in which they expressed their sorrow that "the city is going to lose one of its most worthy and most highly esteemed citizens".

"The Brothers of the Commercial Academy have had several times the opportunity of experiencing what a thoroughly noble, kindly, Christian spirit animated you, and we are happy to assure your Lordship that the examples you have given have been effective in fostering broad sympathies and true charity.

"We desire to record the wish that, after a long life of devotedness, you may yet under a kind Providence, enjoy

many happy years of peace and rest in the dear old homeland."

One letter which the Bishop received touched him very much; and as one of the many evidences of the close touch which existed between himself and all sorts and conditions of his people, it finds a place here:—

"May it please your Lordship to accept a few thanks from an old lady, 82 years old. I want to tell you how, for the last fifteen years, I have followed you all over this diocese, labours of love, doing the Master's work for the children of men, and I hope that book the 'Diocesan Gazette' will still be printed, as it is so full of news from all over. I have read every one with the greatest of interest, and the October one came to-day, and I have read your last visit of a thousand miles, and see how God gave you such strength for that journey. I was so pleased that I took the liberty to tell you how much I have always appreciated all your loving words to everyone wherever you go, and I want to tell you your visit to the Holy Land has done me so much good, and when I get lonesome I take it and read it over, and must think I have been there too in mind, if not in body. I go out very little. I live alone in my nice comfortable home with my Saviour. The Rev. — visits me often and has taken the trouble to come and take me to church this summer, for which I am very thankful, and for all other blessings which I receive from all of God's people, and your Lordship, I extend my warmest love and hope you will have a safe journey to your home and rest from your long labours of love to all the Lord's children. May the Lord be with us till we meet again: you don't seem a stranger to me, but one of my dearest earthly friends.

"Regards to you and your family,

"I remain, as ever,

"MRS. —."

The secular press in Quebec, too, had many sympathetic allusions to Bishop Dunn's valuable Episcopate. "The Quebec Chronicle" in a very appreciative "editorial" summed up what the Bishop had been able to accomplish during his twenty years' residence in Eastern Canada. "The mantle of his predecessors fell on worthy shoulders, and he has made his influence felt all over his vast diocese." Far and near "his Lordship made himself known and beloved, and, in all, his work will live on and bear fruit long after his frank and kindly presence has gone from amongst us".

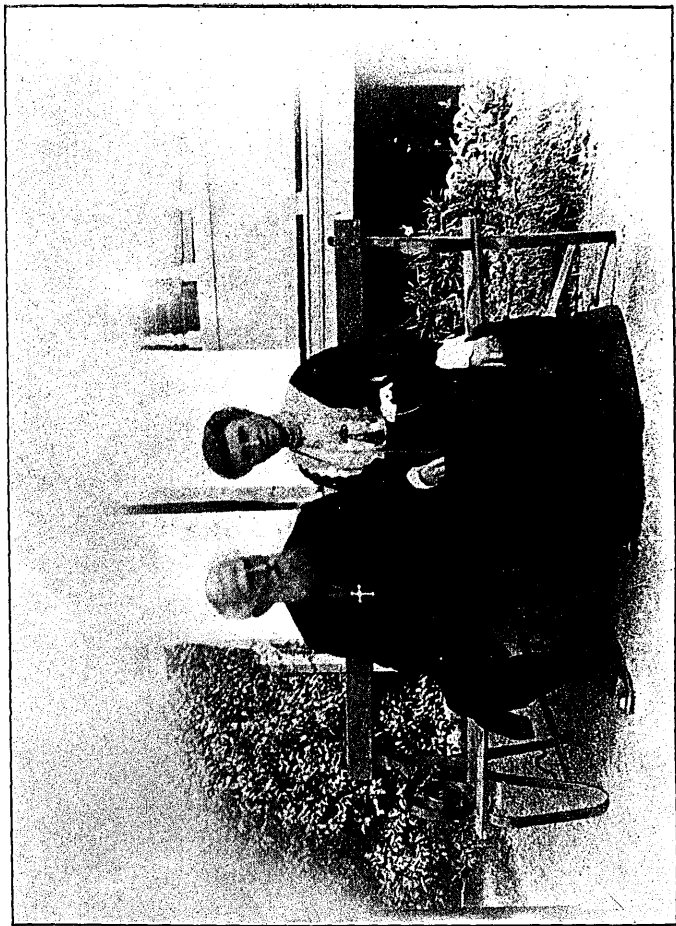
On the Festival of SS. Simon and Jude a great gathering of citizens was held in the Cathedral Hall, and among the large assembly were many who were not members of the Anglican Church. A richly illuminated address was presented to the Bishop from the Synod and diocese, in which were enumerated the many things for which Quebec would be for ever grateful: the Bishop's "unwearied zeal, undaunted courage, hopeful faith had moved mountains of difficulties, and challenged the admiration of all".

A special resolution of thanks was passed for the Bishop's generosity in connection with the See House, in which reference was made to the large annual amount which had been devoted by the Bishop to the up-keep in perpetuity of that fine residence, and which had now reached a very handsome sum, and was known as the "Bishop Dunn See-House Fund".

With all the thanks were associated Mrs. and Miss Dunn, who had "so consistently, and so happily, seconded the Bishop's every effort for the good of the diocese".

The Bishop made a very feeling reply, and was deeply moved, and finished his remarks by saying: "As long as life lasts I will go on praying for you, and I trust that you will be very greatly blessed to the glory and praise of God".

On All Saints' Day the Bishop blessed his flock for the



BISHOP AND MRS. HUNTER DUNN
(Photo by Lydell Sawyer)

last time in his Cathedral Church, and four days later, with his wife and elder daughter (Mrs. Hamilton Dicker) and his grand-daughter, set sail for England. Many assembled to bid them farewell, and must have felt at the time of parting something akin to the sorrow of S. Paul's friends at Miletus as they realised that, in all probability, "they should see his face no more".

The Bishop kept much below decks during the voyage, but received the Holy Communion in his state room and attended service, conducted by the Rev. W. B. Parrott, with the other passengers in the saloon on the Sunday, and it was very touching when, at the end of the service, the other worshippers remained until the Bishop had passed through their midst. On the following Friday he was on deck viewing with pleasure the first glimpses of the old country, and chatting pleasantly with many people, but in the early hours of Saturday morning, 14th November, 1914, he was taken suddenly ill, and although everything possible was done by Dr. Pilot, the ship's doctor, all was over in a few minutes, and he passed away in the presence of his dear ones.¹ The captain of the "Hesperian," who had been most considerate of the Bishop throughout the voyage, brought his vessel into Liverpool with the flag half-mast, and the Bishop's body, vested in his robes, was taken to a private chapel. Mrs. Dunn and members of the family, including two of her sons who came immediately from London, through the extreme kindness of Dr. Chavasse, Bishop of Liverpool, became his guests.

The body, which had been placed in a simple unpolished oak casket, was taken on Monday to London, being followed to the train at Lime Street Station by the Rev. W. Alexander Dunn, the late Bishop's second son, accompanied by the

¹ His last words were the prayer, repeated three times: "O Lord Jesus, who died for our sins, and rose again for our justification, have mercy upon us".

Bishop of Liverpool. At Euston two of the late Bishop's sons, Mr. E. T. Dunn and Dr. G. Hunter Dunn, and his son-in-law, the Rev. A. G. Hamilton Dicker, Priest-in-Charge of S. James', Buxton,¹ were awaiting the train, and the casket was conveyed to the Church of the Holy Spirit, Clapham, of which the Rev. W. A. Dunn is Vicar. Here it was received by the Rev. E. O. Howell, assistant curate of the parish, who read the opening sentences of the Burial Service. The casket was placed in the chancel, upon a low bier, surrounded by six lighted candles amid some stately ferns, and there rested all night, watched by members of the congregation of the Holy Spirit.

Tuesday, the 17th, was a beautiful day for November, and before noon the sun shone out brightly—an emblem of Christian hope. At nine o'clock the Rev. W. A. Dunn celebrated the Holy Communion, and at eleven a large congregation had gathered in church for the funeral service. Among those present, besides the Bishop's widow and other members and relatives of the family, were Bishop Montgomery, Secretary of the S.P.G., the Rev. J. P. Whitney, Professor of Ecclesiastical History at King's College, and at one time Principal of Bishop's College, Lennoxville, the Rev. Preb. Eardley-Wilmot, Vicar of S. Jude's, South Kensington, and a numerous contingent of old parishioners from South Acton, with the Vicar, Rev. W. A. Macleod. Many others would have been present, had not the notice been necessarily very short, e.g. the Rev. Prebendary Edward Sanderson, a college friend of the Bishop, and Curate of Acton Parish Church in 1870, and the Rev. C. W. Mitchell, who, to their deep regret, did not know in time.

It was a most happy chance that one of the Bishop's own chief clergy was there to perform the last offices. Canon F. G. Scott, Rector of S. Matthew's, Quebec, who, only a

¹ Now Vicar of Upchurch, Kent.

few weeks before, had taken leave of the Bishop before sailing as one of the chaplains with the Canadian Contingent, came up to London from Salisbury late the evening before. He was present at the 9 a.m. Celebration, and was assisted at the funeral service by the Rev. William Brooke, Rector of East Farndon, Market Harborough, an aforetime Curate of the Bishop, and lately his Commissary in England, who read the Lesson. The service was simple, but right through it spoke of "life," not "death," and its note was thanksgiving rather than sorrow. Two favourite hymns of the Bishop, "Who are these like stars appearing" and "The Saints of God their conflict past" were sung, and also, "Now the labourer's task is o'er". Then, as the casket was borne from the church, the "Nunc Dimittis" was quietly chanted.

After a drive of about seven miles, the beautiful churchyard of All Saints', Benhilton, Sutton, was reached, and the Vicar, the Rev. C. Carey Taylor, and the Rev. A. E. Lister, Rector of Woodmansterne, met the funeral cortege at the west gate.

As the solemn procession wended its way up the narrow pathway through the churchyard, the well-known sentences at the beginning of the Burial Service were recited by the four priests together. The Bishop's body was laid to rest near the south door of the church close to the grave of William Alexander Brunton, the old and dear friend of Notting Hill and early South Acton days, who died more than thirty years ago, and whose son, the Rev. J. du V. Brunton, Curate of Cobham,¹ Surrey, was present at the burial. The committal was performed by Canon Scott, and at its close, before the Blessing, the hymn, "The King of Love my Shepherd is" was most touchingly sung, around the open grave.

¹ Now Vicar of Hale, near Farnham.

Exquisite flowers were sent by many who loved him : a cross of Arum lilies and maple leaves, covering almost the whole length of the casket, was placed there as a token of loving gratitude to God from Mrs. Hunter Dunn, her sons and daughters, and the many wreaths included one from the congregation of the Church of the Holy Spirit, Clapham, and another which bore the inscription : " With gratitude and veneration from the Diocese of Quebec ".

" Grant him, O Lord, Eternal Rest, and may Light Perpetual shine upon him."

The unexpected news of the Bishop's death reached Quebec by a cable to his eldest son, Arthur, at Bergerville, whose first sad duty was to break the news to his sister in hospital, to whose untiring labours and executive capacity the Bishop owed so much during the later years of his life, and whose heart had been entirely wrapped up in her father's work. The news quickly spread through Quebec, and caused the deepest sorrow. On the day of the funeral there was first a private Celebration of the Holy Communion, conducted by the Dean of Quebec, in Miss Dunn's room at the hospital, at which the Bishop's eldest and youngest sons, Arthur and Harold, were present. Then there followed a beautiful Requiem Service in the Cathedral, with the two sons and other representatives of the family present. The celebrant was the Ven. A. J. Balfour, Archdeacon of Quebec, who for so many years had been the close and trusted friend of the Bishop, giving always of his best in the general administration of the diocese. The introit was the anthem " God shall wipe away all tears " (Field). The Lieut.-Governor of the Province was represented by Capt. Victor Pelletier, A.D.C. The Bishop's throne was draped in purple and black, and a lovely cross of flowers, provided by the Guild of the Cathedral, was placed upon the cushion.

The whole service was a most reverent and solemn tribute to the memory of him, who, as Chief Pastor of the diocese for twenty-three years, administered faithfully before God to the Glory of His Holy Name, and the welfare of His Church.

The Dean wrote: "The wide-spread sympathy expressed in the city by people of all classes and creeds was remarkable. You will have heard of the really beautiful and touching memorial service which was held in the Cathedral on the day of the funeral; I feel sure that the service was just what he would have wished."

Expressions of sincere regret at his death, and of love and affection for the Bishop, came in from all quarters. The following are a few extracts from the many letters received, and from them may be gleaned some conception of the wondrous hold which the Bishop had over all sorts and conditions of people, which time and distance had no power to weaken :—

From a former lay-helper at All Saints', South Acton :—

"To know the Bishop was to love him, and a privilege to work for him: always a kind word and a sweet smile, a face no one could look into without feeling and knowing the Spirit of the Master was within."

From a former school-teacher in South Acton schools :—

"I was fortunate to serve him for six years in All Saints' Schools, South Acton; it is twenty-five years ago, but his great kindliness of heart has often been in my thoughts, and his book for 'Quiet Moments,' which he gave me before leaving to be married, has often proved a great comfort, and will now prove a greater treasure. What a grand life was given to the world, and how nobly was the work done. I can very vividly recall his face and figure, and great cheerfulness, on his almost daily visits to the school."

From a former curate:—

“Though our meetings of late have been few, any thought of Canada generally connected themselves to me with Quebec and yourselves. . . . I do not forget the days in South Acton where the Bishop helped me so much to see what parochial work could be.”

From a former choir-boy:—

“I never felt that the Bishop would long survive the tremendous ordeal of saying ‘Goodbye’ to his great work, and I can hardly imagine him being able to be unoccupied.

“I counted it a great privilege to be present at the funeral. It all seemed to carry me back to the happy old days at Acton when I saw so much of him.

“I cannot possibly express what his influence and help have been to me. His counsel and advice are as fresh to me now as when I was quite a child, and I can truthfully say that he was a second father to me. No one has ever been the same to me, though I have been in such continuous touch with so many clergy for all the years since.”

From a friend and lay-helper at Acton:—

“There may be sad times in front of us for those who, like our dear Bishop and the soldier-hero¹ who passed on the same day, love our England with passionate devotion. Especially is it sad for those who, like them, have the energy of immortal youth in mind and soul, but are depressed and fettered by bodily weakness. It may be that they were both called away to the clearer light, so that they may now pray and work for us, and our dear country and Empire, in joy and hope, instead of anxiety and sorrow.”

From an old friend, at one time a worshipper at All Saints':—

¹Lord Roberts.

“Your husband remains in my mind still full of vigour, for we have not met for nearly twenty years. He has often come back to my thoughts as he stood, one All Saints’ Day at Acton, singing, ‘Soul and body always waiting, day and night, at His command’. I thought at the time how much it was his attitude in life. We may surely believe that it is still more his attitude now, and with greater joy.”

From the late Rev. H. A. D. Surridge, M.A. :—

“He did two great works in his life, one at South Acton, as it changed from a hamlet to a vast suburb. Few men could have organised such a work, still fewer could have brought the organisation to such perfection.

“Then, as Bishop of perhaps the most difficult of our older Colonial dioceses, his work has been most effective: wisdom, tact, courage, boundless energy, indomitable perseverance were all needed, and he brought them to his work.”

From the Right Rev. the Lord Bishop of Southampton, D.D. (Second Vicar of All Saints’, South Acton), to a friend :—

“I am much touched by your sad news. The curtain has fallen on a strenuous and single-hearted life. The Bishop combined unwavering allegiance to the Faith with strong intellectual powers, and remarkable practical qualities. It is a rare combination in my experience. So many able men are latitudinarian.”

And to Mrs. Dunn :—

“I shall always have an affectionate memory of him, and much gratitude in my heart for all the generous help he gave me at All Saints’, and for the happy visits we had from you there.”

From the Rev. Canon Paton Hindley, M.A. (Vicar of Newark-on-Trent), (Third Vicar of All Saints’, South Acton), to the Rev. W. Alex. Dunn, M.A. :—

"I think it was a wonderful ending to his splendidly strenuous and full life. It seemed like Moses looking over to the land which he was not to enter. I could not imagine your father in a retired life, and had often said so to my wife. It was so true of his life to say 'non sine labore'; you remember it put up in one of the windows at South Acton vicarage."

From the Ven. A. J. Balfour, D.C.L., Archdeacon of Quebec :—

"We have missed him very much from our midst. Especially have we missed his sweet and helpful presence at our daily worship in the Cathedral, from which he was so seldom absent. Keble's words here recur to one, 'How know we but that he may be of more help to us there, than was possible here'. I firmly believe that God's Church in Quebec, to which he gave so much self-sacrificing love, will continue to be helped by his prayers, now so far more pleasing and availing."

From a priest in the Diocese of Quebec :—

"For him I think only of the long and fruitful life, bravely lived, ending in the rest to which he has been called. It was his *Lord's call* that ended the life *after* the work had been laid aside."

From a friend in the Diocese of Quebec :—

"There are many hearts in Canada filled with deep sympathy for you and yours in your great sorrow, and many more who, like ourselves, would say to you for your comfort that our dear Bishop still lives, and speaks to us from every corner of the Diocese of Quebec of what has been done, in the home, in the church, and in the community, by one who gave himself and his substance to spend and be spent in extending Christ's Kingdom. Our Heavenly Father has other work for him to do now."

From a French neighbour in Quebec :—

“ He always was such a wonderfully kind neighbour, and such an example to all of us in the way he worked daily for the great Glory of Him who assisted so visibly his great humble and faithful servant.”

From a priest, formerly of the Diocese of Quebec :—

“ It is a great joy to me, as I told the Bishop when I last saw him in Quebec, that I had been with him for so many years, and many were the valued lessons he had taught me.

“ Canada and Quebec have reason to be thankful for his life and work and proud that again England has given her best for the Daughter Church.

“ I believe that the result of this ready volunteering for this war, of England's sons in Canada, comes from the self-consecrating life of such men as the dear Bishop.”

This priest, now of the Diocese of Columbia, was at the time of the Bishop's death in England on his way to the front as a chaplain to the Forces. He writes : “ On the morning of the funeral, Bishop Perrin 'phoned me in the Holland Road, but did not know when or where it was going to take place. I, at once, went to South Acton, his old church and grand memorial, and there I found out, alas too late, and so I prayed for you all in the lovely holy church. His reward is great. His works will truly live and men will call his name ‘ Blessed ’.”

From the clergyman who was present when the Bishop passed away :—

“ The more I think of it the more beautiful does the Bishop's call seem. I wonder if you know the Rev. J. C. Blissard's little poem : ‘ Why shouldst thou fear the Beautiful Angel Death ’. I think in this case the called one must have thought the Death Angel very beautiful. The beautiful Angel, no fear, only a loving call, come, rest.”

From the doctor on board the R.M.S. "Hesperian," who attended the Bishop :—

"How sincerely I wish I could have been able to do more, but I feel assured that all earthly aid could have been of no avail. It was a very beautiful passing on of a very proud and noble life."

From the late Rt. Rev. Bishop Courtney, D.D., formerly Bishop of Nova Scotia :—

"It brings back to me the remembrance of the years that are gone, when every now and then I was your happy guest at Bishopthorpe; and always with this and other memories, the recollection of that brave and energetic and tireless spirit, ever alert and eager to find new channels for his activities in the advancement of the Kingdom of God, and the development of the life of the Diocese of Quebec. What a fine work he did, and what an amount of it, and how zealous he still was when physically disabled, desiring to show himself 'a workman that needeth not to be ashamed,' but to 'make full proof of his ministry'."

From an American priest :—

"It is many years now, sixteen or seventeen at least, since I met the Bishop first, and from that time on I counted it one of my privileges to have met and known him. Here in Washington, when he was our guest for some days, I learned to know him best, and to rejoice in his friendship. He seemed to be so fitted to be a Bishop. Quebec was fortunate that he was called to be hers. More and more will she come to appreciate that fact and to rejoice in the memory of his Episcopate."

From an S.P.C.K. Emigration Chaplain :—

"We shall miss his kindly welcome and hospitality in Quebec, and the 'Society' will miss his advice and interest

in emigration affairs; that his end came on the ocean he had so frequently crossed, and loved so well, seems not unfitting, and will certainly remain in the memory of many of us who work on the ships."

From the Right Rev. Bishop Montgomery, D.D., to the Rev. W. A. Dunn, M.A. :—

"We were all so fond of him, and his record has been so good and solid. Your father's death in its general circumstances reminds us of dear 'Bobs'."

Bishop Montgomery also sent a copy of the resolution passed by the S.P.G. at its monthly meeting. After detailing the late Bishop's work at South Acton and in the Quebec Diocese, the resolution went on to say :—

"He was ever the warmest of supporters of the Mission Cause, and was a life-long and generous friend of this Society. We also note with gratitude, that it was during his Episcopate, and at his instigation, that S.P.G. Grants to the Diocese of Quebec were voluntarily and cheerfully resigned in favour of more struggling dioceses."

From Mr. H. W. Hill, Secretary of the English Church Union, of which the Bishop had been a member for many years, and a vice-president :—

"Everybody here had a great regard for the Bishop. I feel myself very sad, for I have kinsfolk in Canada, and I feel what a loss this must be to them."

The Rev. Professor Whitney has very kindly contributed the following account of his association with the Bishop, particularly as regards his work for education in Canada :—

"When, in August, 1900, I went to Canada for a stay of five years as Principal of the University of Bishop's College, Lennoxville, I was brought of necessity into close touch with Dr. Hunter Dunn. He had not only taken a high degree at

Cambridge and been a Fellow of his College, Corpus Christi, but he had given much time to teaching, in which he was very successful. Indeed, it always seemed to me that he was above all a teacher by his very nature, and this peculiar aptitude he brought, as he did everything else, to the service of his Church and Diocese. In education, he took the deepest interest, and there was no part of his great work to which he gave more devoted care. Not only the University, but the school connected with it, and also the Girls' School at Compton, lay very near his heart. He felt that a Christian should be educated on the best model, and he was anxious, above all, that these institutions, more or less diocesan, although, at the same time, doing a great work for Canada generally, should be thoroughly efficient. But he did not restrict himself to merely diocesan views, and he valued greatly the opportunities given him as a member, for many years, of the Provincial Board of Education. Of his work at the Board he often spoke to me; he always took the liveliest interest in any schemes for the good of the Province as a whole, and here his English and University experience stood him in good stead. For the work of the Board it was well that he was able to pass beyond the merely ecclesiastical boundary, and see after the interests of all sections of the community. And in doing this he was always fair and genuinely broad-minded in his sympathies and dealings with others. Of this characteristic I had an illustration when (I think in 1903) we had to select a new Head Master for Bishop's College School. The appointment lay with the Corporation of the College, and the Governors of the School jointly; among the latter there were some leading citizens of Montreal who came to the meetings with some prejudice against the Bishop, because they fancied he was likely to attend over much to the interests of the Church and the University, and, therefore, overlook

the more national reputation of the School, and what I may call its outside interests. They also feared that the Bishop would attempt to exercise too much personal control, and press too far his own episcopal wishes. But, from what they told me afterwards, they were genuinely surprised to find the Bishop a very different kind of man from what they had expected. They were struck with his great desire to reconcile different parties, and to bring all into common accord. This he did very largely because of his great geniality and fairness, and in doing it he helped the Committee of selection very much by his great experience, educational and general. They left the first meeting, there is no harm in saying now, with a high idea of the Bishop as a fair-minded gentleman, and a man of great business capacity.

“He was always anxious to enter into the feelings of those he met. I remember that, in the first week of my stay in his most hospitable home, I went with him on a river-trip with a party of American journalists then visiting Quebec. He had a long conversation with one of them, who had probably little previous knowledge of Bishops and their ways, and it was evident that he expected to find a Bishop rather far-away from modern life, and somewhat antiquated in his method of looking at things generally. But the Bishop talked to him of his diocesan experiences, his intercourse with remote villages and the *habitants*, of his visits to the Gaspé and the Labrador coasts, and so on. His whole talk was interesting, humorous, and human, with all the touches most likely to appeal to a journalist. But there was nothing said for show or effect; it was all very simple, and full of observation, insight and kindness. When the Bishop got up and left me with the journalist, the latter turned to me and said: ‘Well, sir, I never talked to a Bishop like that before; he’s a splendid and real live man’. And I think the Bishop was

wonderfully helped in his diocesan work by the same qualities that enabled him, as I may say, to capture a journalist indisposed to give himself away, or to be easily won over. I knew the Bishop, and his diocese, for five busy years after that, and the impression I received that lovely Saturday afternoon on the magnificent St. Lawrence, was only deepened as time went on.

“But it is mainly of the Bishop and education I should like to speak. He was always optimistic; if at times he seemed to under-rate difficulties his cheerful view was always a help to himself, and an encouragement to others. He really understood education, and was always ready, in social intercourse, at public meetings, and on committees, on the train in casual conversation, and indeed everywhere, to urge its claims. Wherever he went up and down his diocese, he was, as it were, a recruiting agent for the College and the Schools in which he was interested. No details, personal or mechanical; no trouble of any kind, was beneath him or beyond him. And I know quite well that all these educational interests and bodies, so constantly in his thoughts and his talk, had a like place in his prayers.

“Most of all he threw himself with unflagging energy into the work of the Divinity School, and the lengthy visits he paid to the College were always carefully mapped out. He saw every student, and he always tried to understand all about everything. Many of the students, and especially the late Rev. C. W. Mitchell who fell as a devoted and brave Chaplain in the War, have often spoken to me of their appreciation of his kindly interest in them and their work. But his interest in the Arts and Science side of the University, it is only fair to say, was as great and as sacred to him as that in the Divinity and more professionally clerical side of our work at Lennoxville. He was never tired of

speaking about what education could do for people, what it had done for many he had known, and what it had done for himself. He brought to this branch of his episcopal activity not only great natural power and insight, but a wide experience of business and of men. He understood educational method, but he was not a mere theorist; he was very practical, and a sound man of business, but he rose very far above that. It was this combination of instinct and practice, which made him so able a Chairman of our Corporation Meetings, and so kindly and efficient a friend to everything that was good.

“I have spoken of the Bishop as a real teacher, and that he was essentially this always came out in his sermons and addresses, sometimes, indeed, so as to lessen their immediate effect. He was always one to build up for the future; he was a real organiser, and anxious to do what would be lasting, rather than showy and striking. He loved dearly to have to do with plans for building, and he wished for the same sort of permanence in mental matters. He seemed to love details, but the details always formed part of some general plan. And he was helped here by a most tenacious memory for persons and things, trained, doubtless, by his long parochial experience.

“He never shrank from giving himself trouble; thus, for instance, he sometimes took a long railway journey for what might have seemed a small object, such as consecrating a grave for an old church woman in a distant parish. He was always ready to take great trouble himself, and he expected to find the same self sacrifice and zeal in others. Those under him did not, perhaps, always like this view of responsibility, but the Bishop's example counted for much in a diocese which had peculiarly good traditions. His predecessors in the See had, largely through the help of able and

generous helpers, lay and clerical, built up a sound financial organisation (Quebec diocese is, in this respect, better off than any other known to me); the diocese possessed a University, a Divinity School, a Boys' School, and a Girls' School; the clergy were a peculiarly united and zealous body of men. All these sides of the diocesan life appealed, with peculiar force, to the Bishop, and were most congenial to him. He threw himself into them and they became part of himself. He would speak with equal enthusiasm and love about the University curriculum, the diocesan scheme of insurance, or the devoted character of some humble Christian, little known, but dear to him. All these things, large and small, were part of his great charge, and his beloved work. Had he given himself less readily, had he taken his work less strenuously, he might have lived for longer years. But no one who knew him could think of him doing that. He lived for his work because it was his charge, and I am sure that generations to come will find for themselves that his work will stand, because it was done for the eye of God, with no thought of stint or reserve in sacrifice of self, a sacrifice so complete as to be a joy to himself, and an inspiration to others. He did much to make the Cathedral a real spiritual centre for the diocese, and a model of worship for the many visitors to Quebec; he did much to make the diocese a coherent and effective unit for spiritual work. But I should like to speak, as I have been allowed to do, of the educational side of an Episcopate which revealed a conscientious Pastor and a devoted teacher."

The passing of the Bishop at the close of his active ministry seemed, to those who loved him, so singularly appropriate, and even as they believe he would have wished. His had been a very full and complete life, and now his

earthly work was done, and the Master called for him. Of those whom he had known and helped so much none could have imagined him happy in retirement, nor could anyone have thus pictured him. They love to think of him as very near to them still—inspiring them as in days gone by—and going about his Master's business, only, in His nearer Presence, and, therefore, with even greater joy than he experienced in all the happiness of his labours here.

Over his grave, near to the pathway which leads to the south porch of Benhilton Church, the Bishop's family have placed a recumbent stone of great beauty, and carved by the hand of a skilful craftsman. It is of Hopton-Wood stone—very hard and durable—but with a wonderfully smooth and polished surface. On the one half of the slab—which bears a full length cross—is carved a beautiful representation of the Bishop's pastoral staff and mitre, and a shield with the Quebec Diocesan Arms and the Bishop's Family Arms impaled, and on the other the Eucharistic symbols, the Chalice and Wafer. Around the edge of the stone is the inscription:—

“✠ Pray for Andrew Hunter Dunn, D.D., born 16 Oct., 1839, first Vicar of All Saints', South Acton, 1870-1892: 5th Bishop of Quebec, 1892-1914. Died 14 Nov., 1914. Jesu Mercy.”

In the Church of the Holy Spirit, Clapham, a Bishop's chair and communicants' benches for the High Altar, of oak, exquisitely carved, have been given as a memorial of the Bishop by Mrs. Hunter Dunn and her family, and an inscription has been cut on a stone in the centre of the chancel which records that:—

“Here rested November 16th-17th, the body of Andrew Hunter Dunn, Fifth Bishop of Quebec ✠ November 14th, 1914. The Bishop's Chair and Communicants' Benches were placed to his Memory. MCMXVI.”

Just as the memorial to the fourth Bishop of Quebec had been the forming of a "Bishop Williams Memorial Mission Fund," so the faithful labours of Quebec's fifth Bishop are to be commemorated in a similar practical manner. At a special meeting of representative clergy and laity of the diocese, presided over by the present Bishop, held in the Cathedral Church Hall on 2nd February, 1916, when many touching evidences were given of the love and devotion which the late Bishop's life and work had inspired—Dr. John Hamilton moved the following resolution, which was unanimously adopted :—

"That it is well, and only meet, that the Church-people of the Diocese of Quebec should provide a worthy and fitting memorial of the life and many good works of Andrew Hunter Dunn, D.D., D.C.L., Fifth Bishop of Quebec, who loved the diocese and all souls therein, who for more than twenty-two years laboured unceasingly and so successfully for their material and eternal welfare, and whose devotion ended only with his parting breath."

This was seconded by Archdeacon Balfour, who with much eloquence referred to the unfailing energy of the late Bishop, his cheerfulness under difficulties, and his faculty of encouraging and strengthening those working with him.

The Dean of Quebec proposed, and the Rev. H. R. Bigg seconded :—

"That in consideration of the need and importance of the work of our missionaries on the Canadian Labrador, and remembering that this work was very near to the heart of the late Bishop, be it resolved :

"That the suggested memorial to the late Right Reverend Andrew Hunter Dunn, be in the form of a special mission fund adequate for the sufficient support of missionary work in that part of the diocese."

This was agreed, and also that the minimum sum aimed at should be \$25,000.

All who know the love and sympathy which the great heart of the Bishop had for the lonely folk of the Labrador will feel how entirely in accord with his wishes such a form of memorial will be.

Had the long duration of the war not prevented, it was proposed ere this to have erected some suitable and adequate memorial of the Bishop in his dearly-loved Church of All Saints', South Acton, and this, doubtless, will be done in calmer and more peaceful times. Meanwhile, Mrs. Hunter Dunn and her family have presented an Altar Cross of fine design, wrought in brass, inlaid with silver, for the High Altar of the church, in his memory.

May the recollection of his faithful life, with its never-ceasing devotion to his Lord's service, be an abiding inspiration to that multitude of all sorts and conditions who came under his influence, and love and revere his memory!

APPENDICES.

I.

The Right Rev. Lennox Williams, D.D., the present Bishop of Quebec, has most kindly contributed the following generous appreciation of Dr. Dunn's episcopate :—

“I have been asked to write some personal appreciation of the Canadian side of the life and work of the late Bishop of Quebec, the Right Reverend Andrew Hunter Dunn, D.D., and I do so with mingled feelings of pleasure and regret.

“My impression of the late Bishop was of a man of handsome appearance, fine physique, unbounded energy, undoubted spirituality. It was a trying experience to come from a large London parish to a Canadian diocese where conditions, people, ways of thought and life were so utterly different, but the Bishop threw himself into the work with remarkable vigour and freshness.

“At the time of his consecration I was Rector of one of the important Quebec churches, S. Matthew's, and nothing could have exceeded the kindness and sympathy with which he sought to further every effort for the spiritual well-being of my parish and people. Later, when I had become Dean of the Cathedral, and Rector of the Parish of Quebec, it was the same. No Bishop could have treated me with greater kindness and consideration, or have been more ready to help forward the work to the utmost of his ability.

“When in town, he was always at daily Matins in the Cathedral, and read the second lesson. He liked to have the service rendered chorally, and arranged that the organ should be played at the daily Matins and Evensong.

“In all the years during which we were constantly

associated with one another in the work of the Cathedral and the Diocese, I cannot remember a single discord, or even the semblance of any friction between us.

"The Bishop was an exceedingly generous man, not only in giving lavishly to every worthy cause, and in countless private benefactions, but also generous and charitable in making allowance for the mistakes and imperfections of others.

"If anyone opposed or thwarted him, or even unjustly treated him, he never showed the slightest resentment. The Bishop was a constant and untiring worker. He never spared himself in travelling throughout the length and breadth of his extensive diocese, often having to 'endure hardness' in the out-lying parts, but never complaining. When at home at Bishopthorpe he seldom ceased working. Whenever I went to see him, and my visits were frequent, I hardly ever found him resting, but always in his study at his desk. I have often felt that his sudden breakdown in health was due to the fact that his devotion to duty, and his desire to be ever about his Master's business, prevented him from taking time for that relaxation and recuperative rest which is necessary for the preservation of health, even in the case of one so physically robust as he was.

"In the country missions of the diocese he was especially beloved, and his visits were eagerly looked forward to. I have recently returned from my first Episcopal Visitation of the Gaspé Coast and the Magdalen Islands, and many were the expressions I there heard on the part of Church people, of loyalty and affection for the late Bishop.

"After his illness he still continued to labour in the Master's cause up to the limit of his strength, and beyond it.

"When I said 'Good-bye' to him in his stateroom on board the vessel where he died a few days later, after I had knelt to receive his blessing, which he pronounced with earnest emphasis, he said, 'I love Canada, I love Canada,' and these were almost his last words to me. Certainly Canada,

the Canadian Church, and more especially the Diocese of Quebec, had good reason to be very grateful for the life and influence and labours of the Fifth Bishop of Quebec."

II.

From His Grace, the Most Rev. the Lord Archbishop of Algoma, D.D., formerly Canon Thorneloe, Rector of S. Peter's Church, Sherbrooke :—

"If my memory serves me aright, I first saw the late Bishop of Quebec in Montreal on the occasion of his Consecration in Christ Church Cathedral, and my first actual meeting with him was on the stairway of the School House of S. George's Church. I remember the meeting well. I have never forgotten the genial smile, the hearty hand-shake and the cordial greeting with which he received me into his friendship. I was won at first and completely.

"He was coming down from the great hall where he had been giving a characteristic missionary address. That address and his sermon on the following Sunday in the Church of S. James the Apostle seem to me, as I recall them, to have been typical utterances, direct and forcible, yet simple to a degree, and withal full of a large-hearted humanness and of real teaching power.

"He impressed me as a big man, strong in body, mind and will; a man to be reckoned with in any cause he might choose to espouse. This impression remained with me and received repeated verification.

"I found him big in force of character, in affection, in working power and in resourcefulness; big in his optimism, the generous outlook on the world around him, his kindly estimates of men and of their motives; big at once in his confidence in his own power, and in the recognition of the powers of others.

"He was not only a man of large outlook, but of minute detail; nothing being too small to arrest his notice or to command his interest; yet there was no littleness about him,

no pettiness. He had a mighty child-like trust in the good Father in Heaven, who had a place in His heart for every one of His children on earth.

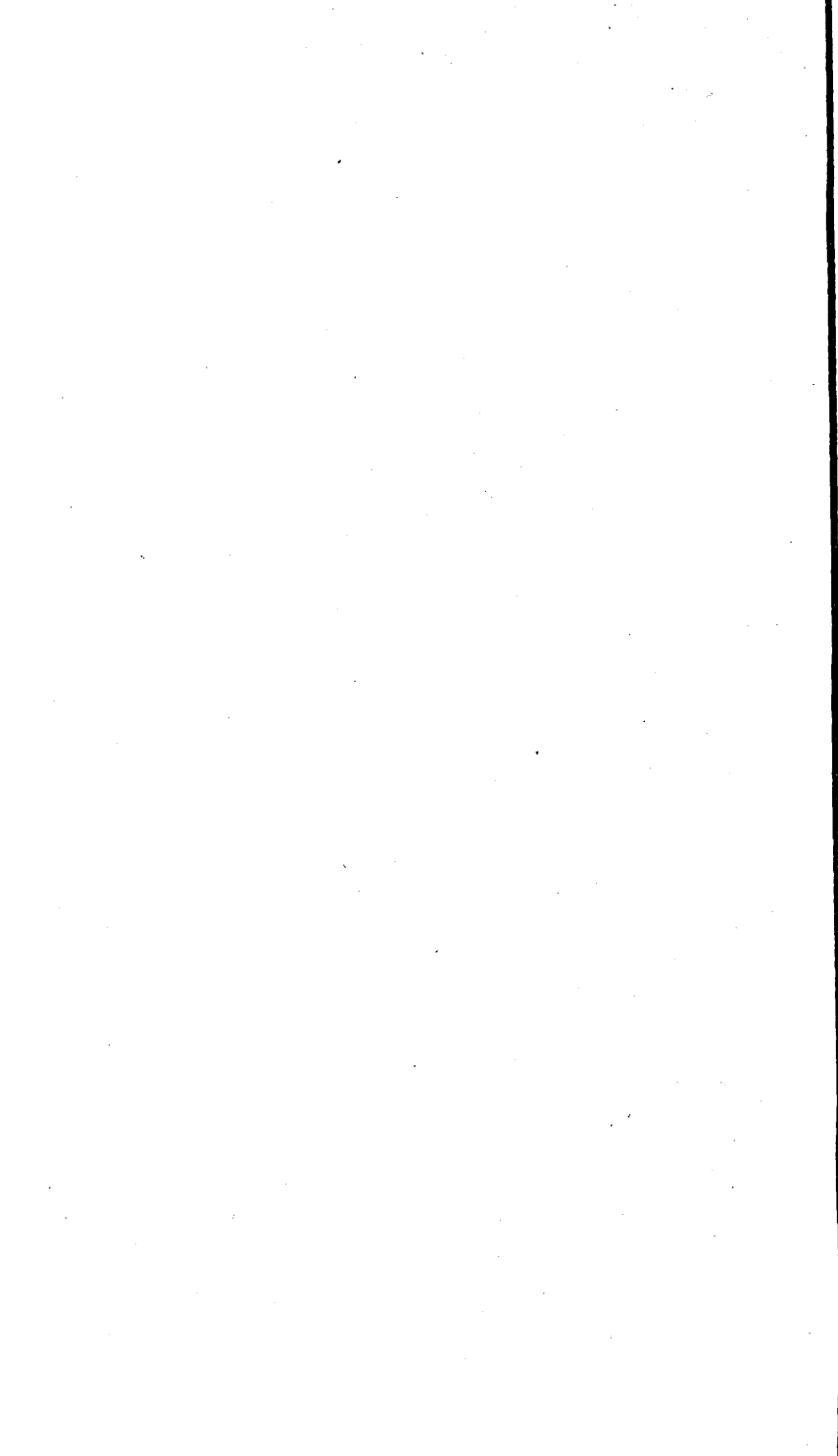
"Perhaps on no occasion did his great qualities show themselves to better advantage than at the celebration of the centenary of the Diocese of Quebec. He was the moving spirit throughout. I remember the title, facetiously, but kindly, applied to him on that occasion by the late Bishop of New York in allusion to his boundless energy: 'A consecrated whirlwind'.

"He was my Bishop from the date of his consecration until 1897, when I removed from Sherbrooke to my present position, and during that period we worked together in complete harmony; not even a ripple breaking the surface of our friendly relations. It was not easy to fall out with the Bishop of Quebec.

"The one purpose of his life was the upbuilding of the cause of God and his Church. Into anything affecting that cause he threw himself with whole-hearted devotion. His clergy owe much to his unfailing generosity, and his almost aggressive spirituality; pre-eminently a man of affairs, he was equally a man of God, and a true Father in God.

"Our friendship remained unbroken to the end. My latest recollections of him are connected with the Conference at Bishop's College, Lennoxville, at which, in the course of a very able Charge, he gave formal notice of his intended resignation.

"I shall always remember the affectionate warmth of his parting words as he put his arm through mine and thanked me for what I had done to help him. His power was broken, but his sweetness of character and his spiritual force had ripened. So he bade me farewell, and passed out of my life, but he will remain a precious memory and an inspiration to the end."



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